THE CHURCHMAN.

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For the Churchman.

Funeral Day of Bishop White.

THERE is a mournful murmur in the air,—
The slowly-measured breath, the muffled tread
Of silent multitudes assembling wide.
The city, streets, the ancient churchyard walls,
And these worn, dim, and venerable aisles
Are darkened with a melancholy train.
To the lone house of silence, now we bear
These cold remains, thy spirit's cumb'ring garb;
And lay them gently, reverently down
Low in thine own ancestral sepulchre.
The parting words are said—the slow dirge sung—
"Dust unto dust hath gone, ashes to ashes,"—
Closed is thy tomb;—and this is all!—thy last
Of earthly rites! A parent's head is low,
A mitred prelate's brow is pale in death,—
A father of his country is at rest.
Evening shall close, and at the household hearth,
Thy well-known voice is hush'd. The sun shall gild
The stately city halls, but never more,
In thy familiar paths, shall we behold,
In all the beautiful pathos of old age,
Thy feeble step, and venerated form,
Thy ready clasping hand of kindly welcome.
The chime of low sweet Sabbath bells shall call
To prayer, but in thy snowy robes no more
Thou art "the messenger of heavenly peace."
This is not grief, 'tis but a sadd'ning joy.
No wrench of nature calls this starting tear.
Thy mem'ry to the heart is as a strain
Of music o'er the slumbering waters poured,
As sweet as plaintive. Ah! since first thine eye
Looked in deep gladness on the glowing earth,
Manhood with iron nerve and sanguine heart
Has been cut down. The maiden's joyous song,
With the rich summer birds, has passed away;
The babe, with rose-leaves, withered. Thou hast sailed,
With gentle breezes lightly borne along,
Thy sunny voyage to the far off tomb.
And thou art gone at last! So full of years,
Thou seemed the pillar of some stately fane,
A consecrated wreck. Men looked at thee,
At thy bright eloquence of eye, and words,
Precious as heaven's own dew, and counting o'er
Thy fourscore years have marvelled. Now they seem
Mingled with ages past, and time to come,
But as a point, a line, a light smooth wave,
'Midst the vast billows of eternity.
For ever art thou gone! We have but left,
We dwellers on this darkly chequered earth,
The model of a Christian's holy walk:
Thy written precepts, and the pictured brow,
In whose calm lineaments, we love to trace
The just apostle of his blessed LORD;
But thou,—oh! for the eye of faith to read
Thy dwelling-place, thy soaring spirit's home,
Thy changeless rest. Turn to the holy Book,
Beyond the grave, beyond the human thought,
Far, far, beyond the bright eternal stars,
"'Mid angels and archangels, and the just,
'Midst all the glorious company of heaven,"
The pure shall stand, with "shining robes" arrayed,
In the high presence of approving GOD.

H. L. B.

Elizabethtown, N. J., 1836.

THE CHURCHMAN.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION.

Continued from page 1166.

ON the Fifth Sunday after Trinity, July 3d, I had the great satisfaction of admitting, in Grace Church, in this city, to the order of Deacons, fourteen of the twenty-eight young gentlemen who, on the preceding Friday, received the honors of the General Theological Seminary, and thus became its Alumni. They were Lloyd Windsor, A. B., Henry L. Storrs, A. B., Henry H. Prout, Frederick F. Peake, James D. Nicholson, Kingston Goddard, A. B., Reuben I. Germain, John F. Fish, Richard Cox, A. B., William C. Cooley, Clement M. Butler, A. B., John W. Brown, A. M., and Pierre T. Babbit, A. B., of this Diocese; and at the request, and in the behalf of the Bishop of Massachusetts, Frederick J. Goodwin, A. M., of that Diocese.

Of the above named deacons of this Diocese, Mess. Windsor, Prout, Peake, Fish, Cox, Cooley, Brown, and Babbit, have engaged, or are about engaging, in the service of the Board of Missions. Mr. Storrs is the minister of St. Philip's Church, Phillipstown, Putnam county, and Mr. Goddard, of St. Anna's Church, Fishkill Landing, Dutchess county; Mr. Germain is the Assistant Minister of All Saints' Church in this city; and Mr. Butler is officiating as assistant to the rector of St. Peter's Church, Albany.

In the afternoon of July 3d, I confirmed 8 persons in St. John's Church, Fort Hamilton, King's county.

Wednesday, July 6, consecrated St. Paul's Church, Sing Sing, Westchester county, and in the afternoon, confirmed 17 in the same church.

Thursday, 7, in the same church, instituted the Rev. Edward N. Mead into the office of rector of the parish.

Sixth Sunday after Trinity, July 10, in St. Mark's Church in this city, admitted Joseph Ransom to Deacons' Orders, and the Rev. Charles W. Hackley, Deacon, Professor of Mathematics in the University of the city of New York, to the Priesthood. Mr. Ransom is the minister of St. John's Church, Johnstown, Montgomery county; the rectorship of which had been vacated by the resignation of the Rev. Ulysses M. Wheeler. In the afternoon of the same day, confirmed 4 in Trinity Chapel, Factoryville, Staten Island.

Wednesday, July 13, laid the corner-stone of St. Paul's Church, Flatbush, King's county.

On the 16th of the same month, I left this city on a tour of visitation from which I returned yesterday, with sentiments of devout gratitude to ALMIGHTY GOD for having preserved me in excellent health, and free from accident, during a journey of more than 1900 miles. The details of this visitation are as follows:—

On the day on which I commenced it, Saturday, July 16, I confirmed 7 members of the Rev. Dr. Muhlenberg's Institute at Flushing, in Queen's county, in the chapel of that Seminary.

The next day, the Seventh Sunday after Trinity, July 17, I commenced episcopal duty in Westchester county, by confirming 17 in St. Peter's Church, Westchester, in the morning, and 5 in St. Paul's Church, Eastchester in the afternoon; and I continued the visitation of that county as follows:—

Monday, July 18, confirmed 12 in Trinity Church, New Rochelle, and administered the communion.

Tuesday, 19, in the morning, confirmed 2 in St. Thomas' Church, Mamaroneck; and in the afternoon confirmed 6 in Christ Church, Rye.

Wednesday, 20, in Grace Church White-plains, confirmed 6, and administered the communion; in the afternoon was present at the catechetical examination and instruction of the children by the rector; and in the evening preached again.

Friday, 22, in St. James' Church, North Salem, admitted Benjamin Evans to Deacons' Orders, and in the afternoon baptized an adult, and confirmed 2, and subsequently visited a sick member of the parish. Mr. Evans is now officiating in the missionary station at Patterson, Putnam county, and North Salem.

Eighth Sunday after Trinity, July 24, in Trinity Church, Ulster, Ulster county, admitted the Rev. Cicero S. Hawks, Deacon, the minister of the church, to Priests' Orders, and in the afternoon confirmed 3.

In the evening of the same day, confirmed 3 in St. John's Church, Kingston, in the same county.

On Tuesday, July 26, confirmed 20 in Christ Church, Ballston Spa, Saratoga county.

Wednesday, 27, confirmed 6 in the temporary chapel occupied by the parish of Bethesda Church, Saratoga Springs, in the same county. It was a great satisfaction to me to be favored here with the company of the right Rev. the Lord Bishop of Quebec, then at the Springs for the benefit of his health.

Thursday, 28, I commenced a visitation of the churches in Washington county, with the parish of Zion Church, Sandy Hill. There being here no church, divine service was held in the court-house, where I baptized an adult and 2 children, and confirmed 4.

Saturday, 30, in Trinity Church, Granville, confirmed 11 in the morning, and preached again in the afternoon.

Ninth Sunday after Trinity, July 31, confirmed 8, and administered the communion, in Christ Church, Hampton, and preached there again in the afternoon.

In the evening preached in the Academy at Whitehall, for the parish of St. Paul's Church; and in the same place, on the following day, Monday, August 1, confirmed 10, and administered the communion; and again, in the afternoon, for the same parish, in the Presbyterian church, confirmed 4; I also confirmed a sick person, in her room, in the presence of the rector, and other members of the parish.

Wednesday, August 3, in Trinity Church, Plattsburgh, Clinton county, confirmed 9, and administered the communion.

Thursday, 4, preached in the Baptist church, Chataugay, Franklin county.

Friday, 5, for the parish of St. Mark's Church, Malone, in the same county, baptized an infant, administered the communion, and confirmed 10 in the court-house.

Tenth Sunday after Trinity, August 7, consecrated Trinity Church, Potsdam, St. Lawrence county, baptized an adult, and administered the communion, and in the afternoon confirmed 10 in the same church.

Thence I proceeded to other places in St. Lawrence county, as follows:—

Monday, 8, in the Presbyterian church, Canton, baptized an adult, and confirmed 6. A church has since been organized here.

Tuesday, 9, preached in St. Paul's Church, Waddington.

Wednesday, 10, in St. John's Church, Ogdensburg, instituted the Rev. William Barlow, who had removed, by letter of dismission, from Connecticut, into the office of rector of the parish, vacated by the resignation of the Rev. Francis Tremayne; and in the afternoon confirmed 24, in the same church.

Thursday, 11, in Christ Church, Morristown, admitted the Rev. David Griffith, Deacon, the minister of the parish, to Priests' Orders, and in the afternoon confirmed 11.

Saturday, 13, confirmed 6 in St. Paul's Church, Brownville, Jefferson county; and thence extended my visit through that county, as follows:—

Eleventh Sunday after Trinity, August 14, in Trinity Church, Watertown, preached in the morning; in the afternoon confirmed 24, and at the request of the rector, addressed the Sunday school; and in the evening preached again

Monday, 15, in Christ Church, Sacket's Harbor, confirmed 10, and preached again in the afternoon.

Few days have been to me so fraught with pure and holy satisfaction as was Tuesday, August 16, in the opportunity which it afforded me of consummating one of the best of those liberal things which the liberal can devise. A devout member of our Church at Pierrepont Manor,[*] feeling as a Christian, a citizen, and a friend to social welfare, the indispensable necessity of the public services, ordinances, and instructions of religion, in order to man's well-being, and well-doing, in every social and individual department, and seeing that the very need of their influences presents often the most effectual hinderance to the supply of them, duly estimating the comparative value of the various appropriations to which wealth may be devoted, and desirous of making some outward expression of his gratitude to the bestower of all good, determined to build a house for the LORD, to prepare an habitation for him when he comes to dwell among his people in that sanctifying and saving presence with them with which he has promised to bless the services, ordinances, and instructions of his Church. The Inspirer of the good design helped it on to a completion which exhibits one of the neatest and most commodious churches in the Diocese. That building, Zion Church, Pierrepont Manor, thus the result of private devotion and liberality, was then consecrated to the holy purposes designed by its erection. Having been finished and used some time before, it had been the means of assembling a congregation of worshippers, who had been duly organized according to law; and to the corporation thus formed, the church, and the ground on which it stands, were given by the generous owner, previously to its consecration. The administration of the holy communion accompanied the consecration; and in the afternoon I confirmed 2 in the same church, and preached there again in the evening, and a fourth time on the morning of the following day; on which last occasion, a principal portion of the church was allotted to a large and interesting group of Sunday scholars, whom I addressed.

On Friday, August 19, I consecrated St. Paul's Chapel, in the village of Constableville, town of Turin, and county of Lewis, erected by the corporation of St. Paul's Church, Turin, for the accommodation of a portion of the parish who reside at an inconvenient distance from the parish church; and in the afternoon confirmed 4 in the same chapel.

Twelfth Sunday after Trinity, August 21, confirmed 40 in Christ Church, Oswego, Oswego county, and preached there again in the afternoon and evening.

Monday, 22, in the morning, for the parish of Zion Church, Fulton, in the same county, confirmed 7 in the Methodist chapel; and in the afternoon, for the parish of Grace Church, Baldwinsville, Onondaga county, preached in a church erected by the inhabitants without distinction of denominations.

Tuesday, 23, preached in St. James' Church, Skaneateles, in the same county.

Festival of St. Bartholomew the Apostle, Wednesday, August 24, baptized an adult, and confirmed 6 in St. Matthew's Church, Moravia, Cayuga county, and preached there again in the afternoon.

Thursday, 25, in Calvary Church, Homer, Cortland county, admitted the Rev. Charles Jones, Deacon, the minister of the parish, to the Priesthood, and in the afternoon confirmed 6, and subsequently a sick person in her chamber.

Friday, 26, for the parish of Zion Church, McLean, Tompkins county, baptized an infant, and confirmed 5 persons in the Methodist chapel; and in the evening preached in St. John's Church, Ithaca, in the same county.

Saturday, 27, consecrated St. Paul's Church, Aurora, Cayuga county, and preached in the evening in Trinity Church, Seneca Falls, Seneca county.

Thirteenth Sunday after Trinity, August 28, in St. Paul's Church, Waterloo, Seneca county, confirmed 18, and preached there again in the afternoon, and again in the evening, in Trinity Church, Geneva, Ontario county.

Monday, 29, confirmed 5 in St. John's Church, Canandaigua, Ontario county,

Tuesday, 30, confirmed 9 in St. Paul's Church, Allen's Hill, in the same county.

Wednesday, 31, in a temporary Methodist chapel, for the parish of Trinity Church, Penfield, Monroe county, confirmed 1.

Thursday, September 1, instituted the Rev. Orange Clark into the office of rector of Grace Church, Rochester, he having resigned that of Christ Church, Lockport, Niagara county, where he is succeeded by the Rev. Russel Wheeler, long the faithful, beloved, and useful rector of Zion Church, Lewisville, Otsego county, an office now filled by the Rev. Orsamus H. Smith, who resigned the charge of St. Luke's Church, Monticello, in the same county.

The institution of a clergyman of favorably tested qualifications and usefulness, into the rectorship of Grace Church, was an event of peculiar interest. The parish had had to contend with many most serious difficulties. There is now, however, a fair prospect of its becoming one of the largest and most prosperous in the Diocese.

In the afternoon of the same day, confirmed 74 in St. Luke's Church in the same city.

Friday, September 2, commenced visiting Livingston county, by confirming 10 in Zion Church, Avon.

Saturday, 3, baptized an adult, and confirmed 4 in St. Michael's Church, Geneseo.

Fourteenth Sunday after Trinity, September 4, in the Methodist chapel, Mount Morris, for the parish of St. John's Church, confirmed 29, and preached again in the afternoon.

Monday, 5, in the Lutheran church, Dansville, for the parish of St. Peter's Church, baptized an adult, and confirmed 3.

Tuesday, 6, in the unfinished church of St. Clement, Wethersfield, Genesee county, preached and administered the communion, and in the afternoon confirmed 6. The corner-stone of the church was laid but about six weeks before. By zealous industry, however, the brick walls had been raised, and the rafters for the roof placed upon them. The day proving very favorable, it was determined to prepare accommodations for worship on a temporary floor, that the congregation might have the satisfaction of meeting within their own walls. The satisfaction was obviously sincerely felt; and we were all willing to hope that the bright beams of the sun, as they shone through the unglazed windows, and uncovered roof, were symbols of the brighter and better emanations of the Sun of Righteousness, to shine through the holy services, ordinances, and instructions, to which the edifice, when completed, is to be solemnly set apart.

Wednesday, September 7, for the parish of St. Paul's Church, Auroraville, Erie county, in the Methodist chapel, baptized 2 adults, and confirmed 4; and in the evening baptized a child in the same parish.

Thursday, 8, in St. John's Church, Sheldon, Genesee, county, admitted the Rev. Isaac Garvin, Deacon, missionary at Wethersfield, Auroraville, and Sheldon, to the Priesthood, and in the afternoon confirmed 1.

Friday, 9, in St. Mark's Church, Le Roy, in the same county, confirmed 28.

Saturday, 10, preached in the same church.

Fifteenth Sunday after Trinity, September 11, consecrated St. James' Church, Batavia, also in Genesee county, a beautiful stone edifice erected as a substitute for a former one which the increase of the parish had rendered inconveniently small. The communion was also administered by me at the same time. In the afternoon confirmed 4 in the same church, and preached there again in the evening.

Tuesday, 13, consecrated St. John's Church, Medina, Orleans county, and administered the communion; and in the afternoon baptized 2 adults and 3 children, and confirmed 11.

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[*] William C. Pierrepont, Esq.

From the British Critic.

THE BURIAL SERVICE.

SPEAKING of the death and burial of the righteous, it is observed by the great and good Joseph Hall, sometime Bishop of Exeter and Norwich, that "though the carcase be insensible of any position, yet honest sepulture is a blessing. It is fit the body should be duly respected on earth, whose soul is glorious in heaven." And again, in his Occasional Meditations—upon the sight of a grave digged up—though he calls the earth a great devourer, he calls it a great preserver too, adding,—

"How safely doth it keep our bodies for the resurrection; we are here but laid up for custody; balms, and cere-clothes, and leads, cannot do so much as this lap of our common mother; when all these are dissolved into her dust, (as being unable to keep themselves from corruption,) she receives and restores her charge. I can no more withhold my body from the earth, than the earth can withhold it from my Maker. O GOD, this is thy cabinet or shrine, wherein thou pleasest to lay up the precious relics of thy dear saints until the jubilee of glory; with what confidence should I commit myself to this sure reposition, whiles I know thy word just, thy power infinite?"

The good, and therefore great bishop from whose works the above words are taken, was one whose spirit was quite in unity with that of the excellent compilers of our apostolic, and we do not fear to say unrivalled liturgy. And it is very meet and right that those bodies, which, when alive, were the tabernacles of an immortal spirit,—and, if the bodies of Christians indeed, were not only such, but were sanctified also by the presence and inhabitation of GOD'S Holy Spirit,—it is very meet and right, we say, that such tabernacles, when taken down, should be carefully committed to the dust out of which they were formed, "In sure and certain hope of the resurrection to eternal life." And such has ever been the conviction of Christians. From the first establishment of Christianity till the present time, earth has been decently and in order committed to earth, ashes to ashes, dust to dust. Nor has this been the case only under the Christian dispensation; but from the earliest times, in all countries, and among almost all people, the shell of the body has never willingly been cast forth *with the burial of an ass*. Let the exception prove the rule:—and for what else we would say, let the lines following from Wordsworth speak *that*—a poet who has drunk deep of the spirit of his Bible, and has sent forth its truth to the world, as occasion called, in a pure stream of "English undefiled."

"'And whence that tribute? wherefore these regards?
Not from the naked *heart* alone of man,
(Though claiming high distinction upon earth
As the sole spring and fountain-head of tears,
His own peculiar utterance for distress
Or gladness.) No,' the philosophic priest
Continued, ''t is not in the vital seat
Of feeling to produce them, without aid
From the pure soul—the soul sublime and pure;
With her two faculties of eye and ear,
The one by which a creature, whom his sins
Have rendered prone, can upward look to heaven;
The other that empowers him to perceive
The voice of Deity, on height and plain
Whispering those truths in stillness which the WORD,
To the four quarters of the winds, proclaims.
Not without such assistance could the use
Of these benign observances prevail.
Thus are they born, thus fostered, and maintained;
And by the care prospective of our wise
Forefathers, who, to guard against the shocks,
The fluctuation, and decay of things,
Embodied and established these high truths
In solemn institutions.'"[*]

Well, indeed, may we thank our wise forefathers for their prospective care! Well may we thank the ancient worthies of our Church, who have taken thought (under GOD'S blessing, from whom all holy thoughts do come) to provide us with that solemn, and affecting, and comforting service—THE ORDER FOR THE BURIAL OF THE DEAD; a service in which our mother Church—holy in all her offices, and apostolic in all her prayers would seem even to have outdone herself—for we may surely say, if the whole liturgy is *beautiful*, this part of it is "*beautiful exceedingly*." And if

——"apt words have power to swage
The tumors of a troubled mind,
And are as balm to fester'd wounds,"[†]

apter words than those which compose this Office were never put together. Indeed, we ourselves quite subscribe to the full and unreserved eulogy of Southey, who says, in his Life of Wesley, that the Burial Service is "the finest and most affecting ritual that ever was composed—a service that finds its way to the heart when the heart stands most in need of such consolation, and is open to receive it."[‡]

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[*] See The Excursion, Book v. "The Pastor." It were hardly necessary to refer our readers to the two next books, containing "The Churchyard among the Mountains."

[†] Milton, Samson Agonistes, v. 184.

[‡] See Life of Wesley, vol. ii. p. 249. The incident which follows we give in a note. It is much too valuable to be omitted in these times.

"It was immediately after the happy restoration of King *Charles* the Second, when, together with the rights of the crown, and the English liberties, the Church and the liturgy were also newly restored, that a noted ringleader of schism in the former times was to be buried in one of the principal churches of *London*. The minister of the parish, being a wise and regular Conformist, and he was afterwards an eminent bishop in our Church, well knew how averse the friends and relations of the deceased had always been to the *Common Prayer*, which, by hearing it so often called *a low rudiment*, *a beggarly element*, and *carnal ordinance*, they were brought to contemn to that degree, that they shunned all occasions of being acquainted with it.

"Wherefore, in order to the interment of their friend, in some sort, to their satisfaction, yet so as not to betray his own trust, he used this honest method to undeceive them. Before the day appointed for the funeral, he was at the pains to learn the whole Office of Burial by heart. And then, the time being come, there being a great concourse of men of the same fanatical principles, when the company heard all delivered by him without book, with a free readiness, and profound gravity, and unaffected composure of voice, looks, and gestures, and a very powerful emphasis in every part—as indeed his talent was excellent that way—they were strangely surprised and affected. Professing they had never heard a more suitable exhortation, or a more edifying exercise, even from the very best and most precious men of their own persuasion.

"But they were afterwards much more surprised and confounded, when the same person who had officiated, assured the principal men among them that not one period of all he had spoken was his own; and convinced them, by ocular demonstration, how all was taken, word for word, out of the very office ordained for that purpose, in the poor contemptible Book of *Common Prayer*.

"Whence he most reasonably inferred how much their ill-grounded prejudice, and mistaken zeal, had deluded them, that they should admire the same discourse, when they thought it an unprepared, unpremeditated rapture, which they would have abominated, had they known it to be only a set form prescribed by authority."—*Extract from a Sermon by Bishop Spratt, printed at his Visitation in* 1695.

From the British Critic.

THE PAPACY.

THE papacy, with all its corruptions, was, to the Latin world, the representative and personification, so to call it, of the Church of the many ages during which it flourished; and the governing power of the Eastern Church, while it yet maintained its position as a rival, was in so many respects similarly circumstanced to it, as to feel, as far as the establishment of principles was concerned, a necessary sympathy with its fortunes and its development. In those fortunes therefore, in the struggles and in the successes of the papal party, more was in truth at hazard than the spiritual ascendency of the Vatican, or the universal monarchy of the successors of St. Peter. Christianity itself, disguised as it might be under a corrupt theology, and subjected to an unauthorized discipline, was in fact at stake in the conflict carried on by Rome against her secular or infidel enemies; and her success in the strife was, as far as human eyes can see, the only means by which the great truths of revelation, and the blessings derivable from the authorized ministration of the Christian sacraments, could have been handed down to later times. Revealed religion must, it is probable, as accepted by mankind, be in some degree debased in every age by the low moral tone of those to whom it is proffered, and to whose hands its teaching is confided. The human intellect, we may well suppose, cannot, even under the most favorable circumstances, grasp as they really are the great truths presented to it from above; our best and holiest endeavors to grasp them are but approximations; and even the sublime propositions which, upon indisputable authority, we embody in our creeds, true as they are in themselves, and false and impious as would be consequently the denial of them must be supposed, from the imperfection of our faculties, and from the depravation of our moral nature, to furnish us rather with types and adumbrations of truth than with truth divine itself. Our knowledge, we mean to say, of Christianity, must at best be knowledge in a degree; the purer our minds, the holier our lives, the more we shall know. But we have inspired authority for saying that here we can know but in part. The witnesses for the truth in the purest times of the Church—leaving of course the inspired guides of the apostolic age out of the question—must have all been in some degree defective in their comprehension of the truths of revelation; and he, therefore, who, in times more generally corrupt, should, with a proportionally corrupt theology, testify to the truth of religion in general, might be found, upon consideration, to occupy a position in essentials much more nearly resembling theirs than would at first sight be apprehended. It is of course necessary, for the accuracy of this resemblance, that the theology which he should maintain should be opposed in his day by none purer; but that he should defend and represent views as high as those entertained by any portion of the Church in his age. But this condition was, as we have said, in the case of the papacy, fulfilled: it was a witness for the truth, not against truth in greater comparative clearness, but against infidelity and error.

And such it long continued: the monarch who trembled at the thunders of the Vatican, and the ruffian who quaked at the sight of a barefooted friar, were alike reminded, by the sentiments of terror thus excited in their minds, that there was a world "beyond this visible diurnal sphere;" that there was an authority exceeding that which could be founded or supported by violence and arms. Minds with which the Christian Church, in her true spiritual garb, would probably never have come into beneficial contact, were, from the more tangible form which she during the middle ages assumed,—from her apparent identification with the palpable system of a powerful monarchy, made to feel her reality, and to do her reverence. And thus the kingly government, for so we may call it, to which the Church during these ages committed herself, though as unauthorized in its outset and in its principle as that of Saul, for which the chosen people of earlier days had rejected the theocracy, might be suffered to become, in some respects, GOD'S favored instrument of good, as was unquestionably the throne of David, of Hezekiah, and of Josiah. And even if we were to admit that this good was all of a prospective kind,—that the corruption of Christianity during the period of papal predominance was such as to make its beneficial influence, as far as that long period was directly concerned, nugatory,—yet should we of these latter days owe some gratitude to the power which, while obscuring the great doctrines of the faith from its contemporaries, preserved them for our more favored gaze. For though we may imagine and speculate upon many other conceivable ways by which Christianity might have been kept in reverence, and the Christian Church and ministry have been prolonged from the days of Hildebrand to those of Luther, it is unquestionably true, that, as far as Western Europe was concerned, the dominion of the Papacy *was* the method chosen to effect these great ends in the councils of Providence: precisely as we may conceive the monarchical form of Israelitish government to have been, in the hands of that Providence which ordinarily works by means, an instrument of insuring the safety and of preserving the nationality of the chosen people amidst the powerful and warlike monarchies which might otherwise, humanly speaking, have irrecoverably overwhelmed them. The religion of Rome, and of the churches subject to her influence, represented, and that exclusively, when the sixteenth century dawned upon the world, the Christianity of the West.

That the faith once delivered to the saints had, during the ages preceding this last epoch, gradually become obscured,—that the perfect fabric of sound doctrine had been throughout disfigured, and its true proportions concealed, by the unauthorized additions with which ignorance, error, and hypocrisy had incrusted it, is too melancholy a truth. Beneficial as might—as, according to our notions, did—the system of papal monarchy prove, as far as its immediate and temporary effects were concerned,—important as the part which it played as the conservator of Christianity must prove to the remotest ages, it contained unquestionably within its essence the seeds of deterioration and corruption. In the Pope's first step toward supremacy was involved the debasement, and consequently the enfeebling of the scriptural guardians of the Church's ordinances, discipline, and faith—the members of the episcopal order; and in proportion as this had been done had the Church forfeited the tenure of that promised and heaven-protected perpetuity which was pledged to her only in connection with the preservation by her members of her apostolical polity. As far as she had become un-episcopal she had become mortal: her gradual decay, therefore, under the overspreading shadow of the papal autocracy, is not to be traced, as though necessarily depending on them, to any succession of isolated events or accidents; it rather resulted from the fixed constitution of her adopted nature,—it formed, and did not interfere with the new rule of her existence.

Happily, however, for the best interests of mankind, the framework of episcopal polity—the unviolated order of the ministerial succession—was, amid all the errors and all the crimes of papal Rome, in the degenerate ages which preceded the Reformation, preserved for the dawning of a brighter day. The doctrine of that succession had, in truth, undergone a fate precisely analogous to—we should perhaps say, sympathetic with—that of the other great doctrines of the Christian Church. It had been obscured and degraded by the submission of the prelacy to the papal autocracy, precisely as baptism had been by the ascription of the sacramental character to penance, and as the eucharist had been by being explained away into transubstantiation. But the reality, alike of the Church catholic herself, and of these the means of grace entrusted to her charge, was even by these corruptions preserved in the memories of men, and held up to their habitual reverence. And thus, when our English reformers at length arose, their work was wonderfully—or, we would rather say, providentially—simplified. They were not imperatively called on to build and to pull down at one and the same time. The fabric of truth on which they labored was sound at bottom, and all that was required was the removal of its disfigurements to exhibit its great outlines in their pristine beauty. The refutation of the monarchical claims of the Roman pontiff was calculated, naturally, as it were, and without the necessity of any further process, to restore to its former prerogatives the episcopal order. The unsacramentizing—if the word may be allowed—of penance, would, to the thoughtful mind, at once reinvest the holy sacrament of regeneration with the fulness of its scriptural glory. And the exposure of the figment of transubstantiation was calculated to leave in its purity, for the veneration of mankind, the high and mysterious doctrine of the Supper of the Lord.

COMMUNICATIONS.

For the Churchman.

PROTESTANT JESUITISM.

BY A PROTESTANT.—HARPER AND BROTHERS.

A novelty throughout, seasonable and effective. It has been said, there is a remedy in nature for every disorder. So in society, evils find their cures. Many have observed with concern the progress of fanaticism in our country, in its various shapes; and the sundry machineries it has devised to push and force its ruthless and destructive career. Here, we think, is a book that will help to cure it; nay, we farther opine that it has enough in it for a complete remedy. The depth of its discernment, the vigor of its conception, the manliness of its style, the directness of its aim, its unflinching boldness, and its thorough sweep, are qualities which will not only command respect, but tell with irresistible power in the quarters to which they are directed. The author of this work, whoever he may be, will stand "alone in his glory;" but there will be a battle before he is crowned with his laurels. He must not expect that a field so vast, and so studded with troops, can be won at a stroke. He has made an onset that will rouse myriads of combatants.

We were half inclined to take some exceptions to the book on account of its temerity, and for fear that it might be claimed in quarters where they have no right to it. But we are convinced, on the whole, that a bold stroke was demanded. The leading conception is perfectly just, and suited to the time. There is jesuitism a work in the land undoubtedly, and on a large scale; and it is well enough, for aught we can see, and high time, to call it by its own proper name.

To sustain Christianity, and cause it still to be held in respect, in the execution of such a task, required an address and skill which ordinary minds are not competent to. We have been gratified that this is not only done, but by a perfectly novel, satisfactory, interesting, and conclusive argument, the author has quieted all our apprehensions on this point; and set up Christianity resplendent, unshaken, and secure in the midst of all its perversions, and equally against the assaults of open enemies as the betrayals of pretended friends. Notwithstanding the main drift of the work, one cannot read it without feeling an increased respect for all genuine religion, and a cheering conviction that Christianity is even now hastening to triumph over all obstacles. This is an achievement.

This book was as much to be desired as it is unexpected. It must fall with astounding effect on that system of jesuitism in our country, which it has so well defined, and so clearly portrayed.

From the Catholic Herald.

LAY-BAPTISM.

If a lay person in a case of necessity give to a dying person that which he learned the manner of conferring when he received it himself, I do not know that any one would conscientiously affirm that the baptism should be repeated. For if it be done without necessity, it is an usurpation of an office belonging to another; if through necessity, it is no fault, or a pardonable one. But if, without any necessity, the office be usurped, and if the sacrament be administered by any person whoever to any one, what was given cannot be said not to have been given, though it may be said, with propriety, to have been given unlawfully.

St. August. contra Parmen. l. ii. c xii. p. 29.

For the Churchman.

Mr. Editor,—While attending to my duties as a delegate, to the recent Diocesan Convention in your city, I was present on Thursday evening, the 6th inst., at the anniversary meeting of the diocesan societies, held in St. John's Chapel. I went full of anticipation of an interesting meeting. Surely, thought I, so important an institution as the Education and Missionary Society, by which, under God's blessing, "the waste places" of our Diocese have been so abundantly "watered," and the "desert made to blossom as the rose," will have its anniversary crowded by the numerous laity of the city parishes. Besides the clergy, for I take for granted all the clerical members of the Convention were one and all there, and a number of ladies, very sparsely indeed were the pews occupied.

Whence has arisen a spectacle so disheartening to every warm-hearted Christian, so mortifying to every zealous Churchman. The eloquent speakers who so graphically and feelingly depicted the benefits flowing from the Bible and Prayer-book Society, to the general as well as diocesan field of Domestic Missions, and then of the self-denying labor and the disinterested delicacy of the almost destitute missionary, might almost be said to have been "beating the air"—for the few were there; but alas, *cetera desunt*, who should have hearkened to "words that burned" from the Missionary Bishop, and from that brother whom the General Council of our Church would fain of late have sent to as wide a field, "whitened to the harvest," with honest hearts in order to a liberal self-application.

The fact of a deficit of $3000 in the funds of one of these societies announced in the Treasurer's Report, was but too closely allied to the remarkable paucity of its auditors. I am aware that the liberal contributions which have from all quarters of the Diocese poured in upon the Treasury of our newly and admirably organized General Foreign and Domestic Missionary Society, have been assigned as a reason, in part, for the diminished patronage bestowed upon the Diocesan Society; but why so thin an attendance upon the annual meetings?

Perhaps I may suggest a reason, if but a partial one. It has appeared to me that mixing up, if I may so speak, the several meetings in one has served to make it too formal a matter—a mere business affair, full of dry statistical and pecuniary details. (Any excuse will serve its turn when the hearts of men are disinclined to duty.)

Suppose, Mr. Editor, the Bible and Prayer-book anniversary had been held on Wednesday evening in St. John's Chapel. On Thursday evening in old Trinity herself, built up, as she was originally, by missionary efforts from across the Atlantic; the Education and Missionary Society's annual meeting and the Tract anniversary, in St. Thomas' Church, or that of the "Ascension," on Saturday evening. Would this arrangement not in all probability have been effective in imparting a far more animating and beneficial interest to the several societies' anniversaries, than the cold, thinly-attended meeting of St. John's Chapel?

I merely throw out these remarks as suggestions to yourself and readers to give them whatever weight they intrinsically possess, hoping they will, under any estimation, be considered as coming from an honest, and by no means a merely carping

Laic, from a country parish.

For the Churchman.

CATECHETICAL INSTRUCTION.

Mr. Editor,—I witnessed a very interesting scene on Sunday morning last, at St. John's Chapel. Immediately after sermon, the clergyman collected around the chancel a class of (as I should suppose) 50 or 60 children, from six to twelve years old, for instruction in the Catechism. The exercise continued until nearly one o'clock; many of the parents, and several others of the congregation remaining. Upon inquiry I was informed that there will be two seasons devoted to this work in this chapel—the *fall* and *spring* season. The first commencing in October and ending at Christmas. The second beginning in April and ending in June. This attempt to revive the good old custom which has fallen into disuse, of *catechizing in church openly on Sundays*, as the rubric requires, will I hope be successful. I was much gratified also to learn from the *circular* left in my pew, that a more extended course of religious instruction will be afforded by means of the *Bible class*, which, in former seasons, conducted upon the catechetical plan, has been found eminently useful in the chapel; and also by the establishment of a Wednesday evening lecture. May the pastor be encouraged by the co-operation and attendance of his flock, and by God's blessing upon his labors,—and especially may he have the gratitude and prayers of every

Mother.

For the Churchman.

SHORT SERMONS, ETC.

"If things that promise nothing do contain
What better is than gold, who will disdain
That have an inkling of it, here to look
That they may find it?" *Bunyan.*

I adopt the above lines of the good old soldier of "Him the crucified," as some warning that this communication "promises nothing" of mine own by any means worthy of your columns, so frequently devoted to learned and eloquent matter, and acute and judicious instruction to the members of our Church. I should not venture again to intrude on the space which you, Mr. Editor, and your clerical correspondents are so well able most worthily to occupy, were it not under the hope that the following "short sermons," culled with some care, may be received as containing "what, indeed, better is than gold." Besides, a few remarks, or a short homily sometimes affects the heart, or gently moves the holier affections of the soul more surely and more effectually than labored or erudite compositions; and the Holy Spirit frequently "clothes with energy divine," a single text, or an appropriate remark, when other means may have fallen as a dead weight to the ground.

"Oft ignorance thou wilt yet foolish be,
Slighting good counsel, ten times given thee."

Accept, then, my humble efforts to bring before your readers the more pious or striking passages of those ministers of the living God, who have "sown the precious seed," in the hope of God's blessing it with heavenly increase. "Frequently," says Burder, "a single sentence applied to a tempted mind will do wonders." May I trouble you to omit or change the texts, wherever I may have injudiciously applied them.

RESURRECTION OF CHRIST.—*Romans* vi. 10

"O my dear Saviour! I bless thee for thy death; but I bless thee more for thy resurrection. *That* was a work of wonderful humility; of infinite mercy; *this* was a work of infinite power; in *that* was human weakness; in *this* divine omnipotence; in *that* thou 'diedst for our sins;' in *this* thou didst 'rise again for our justification.'"—*Bishop Hall.*

THE ERECTING OR IMPROVING THE HOUSE OF GOD.

"Is it time for you, O ye, to dwell in your ceiled houses, and *this* house to lie waste? Go up to the mountain, and bring wood, and build the house; and *I* will take pleasure in it, and I will be glorified, saith the Lord."—*Haggai* i. 4, 8; *and see* ii. 9.

A sermon on *these* texts, the Holy Spirit preaches in the remainder of the first chapter, and who can add to without injuring it? Those latter verses show how even the Jews, under Zerubbabel and Joshua, 2356 years ago, felt and improved upon that eloquent reproof; and shall Christians be deaf to it in these days of light and knowledge?

The Church, too, (am I not right, Mr. Editor?) briefly preaches on the same inciting and solemn chapters, in her beautiful service used on "consecration of a church or chapel."

SEVENTY-SECOND PSALM.

"This whole psalm speaks of Jesus; it is a public proclamation, and call to *all* sinners who will hear it. God help me to believe those blessed Scriptures! they are written for our encouragement. Christ will comfort the brave soldier who fights for him, in opposition to self and the world."—*Rev. K. Venn, sen., A. D.*, 1770.

CHRISTIAN ENERGY.

"The kingdom of heaven suffereth violence, and the violent take it by force."—*Matt.* xi. 12.

"Opposition cannot stop the soul that is truly in earnest for eternal glory. May God give this holy resolution to every reader!—*Rev. G. Burder, A. D.*, 1805.

DANGER OF "RELIGION IN SILVER SLIPPERS"

Genesis xxxiv. 20, 23

"When Hamor and Schechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them but by becoming circumcised, they said to their companions, If every male of us be circumcised, as they are, shall not their cattle, and their substance, and every beast of theirs be ours? Their daughters and their cattle were those which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story."—*Bunyan, A. D.* 1662.

JACOB'S LADDER, INDICATING THE PROVIDENCE OF GOD.

Genesis xxxviii. 12.

"This ladder our Lord Jesus Christ applies to himself, John i. 51, and may be considered as representing the divine Providence which governs *all things*. The several steps of the ladder are the motions and actions of that Providence."—*Bogitzby.*

GOD IS LOVE.

Behold what manner of love.—1 *John* iii. 1.

"Is the fixed tenor of my mind,
To Christ and righteousness inclined?
For sin is my contrition deep?
For past offences do I weep?
As I submit my stubborn will
To Him who guides and guards me still?
Then shall my peaceful-bosom prove,
That God *not loving* is, but—*Love!*
Hannah More, A. D. 1826.

LOOKING TO JESUS.—*Heb.* xii. 2

"Stand back, and keep me not from the sight of my Saviour."—*Whitfield.*

GOD'S BOUNDLESS MERCY.—*Philem* i.

"Onesimus—*once* a slave, a thief, a fugitive—by the grace of God blessing Paul's word, *afterward* a faithful brother and pastor in the Church, and an eminent light. Here was the triumph of free and sovereign grace!"—*Dailee.*

Orion.

Nova Scotia, May, 1836.

THE CHURCHMAN.

SATURDAY, OCTOBER 29, 1836.

West African Mission.—An account of the very interesting meeting at the Church of the Ascension, last Sunday evening, will appear in our next

Fessenden & Co.'s Encyclopedia of Religious Knowledge: or Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History and Missions; *containing definitions of all religious terms; an impartial account of the* Principal Christian Denominations, *that have existed in the world from the birth of* Christ *to the present day, with their doctrines religious rites and ceremonies, as well as those of the Jews, Mohamedans, and Heathen nations, together with the manners and customs of the East, illustrations of the holy Scriptures, and a description of the quadrupeds, birds, fishes, reptiles, insects, trees plants, and minerals mentioned in the Bible; a statement of the most remarkable transactions and events in ecclesiastical history; biographical notices of the early martyrs and distinguished religious writers and characters of all ages. To which is added a missionary gazetteer, containing descriptions of the various missionary stations throughout the globe: by Rev. B. B. Edwards, Editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one alphabet the most valuable parts of Calmet's and Brown's Dictionary of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones' Biographical Dictionary, and numerous other similar works. Designed as a* complete book of reference on all religious subjects, and companion to the Bible, forming a cheap and compact library of religious knowledge. *Edited by Rev. J. Newton Brown. Illustrated by wood cuts, maps, and engravings on copper and steel.* Brattleboro': published by Fessenden & Co. 1836.

As we intend to speak very freely of this work, we have thought it no more than just to publish the title page, long as it is, entire, that thus the book may proclaim its own merits. We may add that it is a fat royal octavo of nearly 1300 pages, very decent in its external appearance and mechanical execution, and afforded at the amazingly cheap price of five dollars.

We have nothing to say at present of the advantages or disadvantages resulting from such compendiums in general. The present is an age of light: an age distinguished above every other for the march of intellect: and as we have railroads, and steamboats, and other facilities for travelling, so we have in abundance short cuts and royal roads to learning. It is emphatically "an age of periodicals," and encyclopedias, and of many other facilities for promoting the rapid circulation and infinite effusion of thought. We would not detract aught from the glory of these popular productions, nor yet from the Encyclopedia of Religious Knowledge as being, for purposes of cheap and easy reference, the *chef-d'œuvre* of the whole.

But there is one feature of the present work which the duty that we owe to the Church requires us to scrutinize. It professes to give an impartial account of the distinctive points of all religious denominations, and the Editor claims for it, in the preface, "*unequalled authority and value as a* standard work *of reference on these points.*" Now we are concerned with the book, as Episcopalians, and we ask, Does it do justice to the distinctive views of the Episcopal Church? Is it calculated to promote the progress of the Gospel, as understood and expounded by our Church? We might venture, without looking at the book, to answer such questions in the negative. The very plan of the work renders the accomplishment of such ends, if not impossible, at least highly improbable. What pledge have we that they will be accomplished? Why we are told in the preface that the articles respecting the different Christian denominations are severally written by members of those denominations. That is, an Episcopalian (for it is with Episcopalians alone that we are concerned) has one or two articles written by those in whose judgment he confides, and is thus furnished with a guarantee for the correctness of three or four pages out of more than twelve hundred, for right views on one subject out of a thousand. But if the main body of the work is written, compiled, or edited, by a Calvinistic Baptist, why then the reader is habituated to look on all the subjects, save the exceptions just specified, embraced in the whole Encyclopedia of Religious Knowledge with the spectacles of a Calvinistic Baptist.

This certainly is not very encouraging. But we wish to deal in facts, not in conjectures. What then is the character of the work in relation to the Protestant Episcopal Church? In the first place, we have in our favor an article on the "Protestant Episcopal Church," written by a clergyman of the Church, the Rev. Mr. Boyle. Very good and perfectly satisfactory. In the next place, we have an article on the word "bishop" by the Rev. Mr. Bayard. Very good, but wholly *un*satisfactory; because the very next page is replete with errors and misrepresentations, which Mr Bayard probably had never seen, and which the book allows him no opportunity to answer: (the identical misstatements, by-the-by, which we have for two weeks past been exposing, in reply to the Christian Intelligencer, an illustration, *en passant*, of the beneficial influence of the work on the Protestant Episcopal Church.) Now, we ask, what chance does the truth stand on such a footing? On one page, be it supposed, we have a condensed statement of truth in favor of the being of God, or the divine origin of Christianity, and on the opposite side, we have a condensed statement of falsehood and error, sent forth, unrefuted and unexplained, to disprove the being of God, and to show that Christianity is an imposture. It is a folly, a mockery, and an insult, to suppose that the truth on episcopacy, or any other subject, is to be fairly exhibited by such a course. The believer in God, or the Christian who would endorse such a mode of argument, and suspend his cause on its issue, would be guilty of disseminating atheism and infidelity; and the Episcopalian, under similar circumstances, is equally guilty of betraying all the distinctive peculiarities of his faith.

But the chief influence of the book must depend on the statements and colorings that are to be found in the main body of its articles. How is it calculated, in this view, to affect Episcopalians? After a careful examination of several of the leading articles, we give the following quotations as worthy to be taken into account by all Episcopalians who would form an opinion of the character and tendency of the work as respects their own Church.

Let it be distinctly understood that the following quotations are not made from extracts purporting to give the distinctive views of different denominations; but are all taken from articles for which the authors or compilers of the work hold themselves responsible; and which the reader is left to regard as the veracious and authentic teachings of this book of standard reference in religious knowledge. A few of the words and passages we have italicized.

High Churchman (see the word) is said to be a term "applied to all those who form pompous and ambitious conceptions of the authority and jurisdiction of the Church." And we are told it has been found that all such "have been the most indifferent to the interests of evangelical truth and the practice of scriptural piety."

"Diocese, an ecclesiastical division, which originated in the arrangement made by Constantine, in the fourth century, when Christianity was made the religion of the state."

Polycarp, for more than eighty years pastor of the Church of Smyrna.

"Right divine; the sanction *supposed* to be found for certain ecclesiastical forms or arrangements in the word of God. When most of the texts, however, to which the appeal *jure divino* has been made, are examined by the light of enlightened criticism, and in accordance with consistent principles of interpretation, it will be found that they could never have been made to speak the language which has been forced upon them, *had it not been for the blindness of party prejudice, or the unblushing effrontery of interested party zeal*."

"Succession Uninterrupted; a term made use of by the Romanists and others, in reference to those bishops who are supposed to have derived their authority from the apostles, and so communicated that authority to others in a line, or succession." Then follow very edifying quotations from Dr. Doddridge and Bishop Hoadley! with some irrelevant statements about the *election* of bishops in ancient times, showing to a demonstration that it is "*impossible to prove that there is now upon earth any one person who is a legal successor to the apostles*."

"Excommunication (see the word) is founded on a *natural right* which all societies have of excluding out of their body such as violate the laws thereof."

"The power of excommunication in the middle ages was lodged, contrary to Scripture, in the hands of the clergy."

"Among the Independents, Congregationalists, and Baptists, there has been a return to primitive simplicity."

Under the word "Antichrist" an author is quoted with approbation, who makes it one of the marks of Antichrist, that "he teaches to baptize children into the faith, and attributes to this the work of regeneration; thus confounding the work of the Holy Spirit in regeneration with the external rite of baptism."

In the same article, in answer to the question, Is Antichrist confined to the Church of Rome? it is attempted to show that the Church of England is a branch of Antichrist. "Even the doctrines professed," we are told, "and the worship performed in the national Church, are all secularized. Its creeds and forms of prayer, its rubrics and various rites are adopted and used under the sanction of civil authority. *Its liturgy, therefore, may justly be considered as an act of Parliament respecting religious affairs.*"

In the same article, it is said that the Church of England, and all national churches, are the "unchaste *daughters* of the mother of harlots;" that they are "Antichristian;" that their "principles are diametrically opposite to the nature of the kingdom of Christ;" and that they "can only be allowed to differ from her [the Church of Rome] as a grain of arsenic differs from an ounce."

Here we see that national churches are branches of Antichrist. It may be well to notice in this connexion that Good Friday is defined to be "a fast kept in national churches,' &c.; that godfathers and godmothers are spoken of as peculiar to "established churches;" thus authorizing the inference, that "Good Friday" and sponsors in baptism are the productions of Antichrist.

Dissenters (see the word) object to the Church of England, "that the repetitions in her liturgy are numberless and vain, and that, in many respects, it abounds with antiquated references and allusions, and in others, is miserably deficient;" "that this rite, [baptism] together with confirmation, the visitation of the sick, and the burial service, have a most manifest tendency to deceive and ruin the souls of men: and that no distinction is made between the holy and profane."

"An ecclesiastical call [to the ministry] consists in the election which is made of any person to be a pastor. But here the Episcopalian and Dissenter differ; *the former believing that the choice and call of a minister rest with the superior clergy, the latter supposes that it should rest on the suffrage of the people to whom he is to minister.*"—Article, "Ministerial Call." As the book is intended for our country, such sentences will be naturally understood to refer to the Episcopalians of our country.

"The fathers, by a literal interpretation of Paul's metaphorical language, (Tit. iii. 5.) unhappily employed the term regeneration to signify baptism." Then follows what is meant for a refutation of the error, and exhibition of its lamentable consequences in "the history of all established churches, from Rome to England."—Article, "Regeneration."

In the article "Lord's Supper," we read that "a table posture seems most eligible; * * *and kneeling, which was never introduced into the Church till transubstantiation was received, may prove an occasion of superstition.*"

"In the same spirit, we are told, under the word Christmas, that "the custom of making presents on Christmas eve is derived from an old Heathen usage practised among the northern nations, at the feast of the birth of Sol, on the 25th December, to which it succeeded." And under the word "Nativity," we are told that "the day, we fear, is more generally profaned than improved. Instead of being a season of real devotion, it is a season of great diversion. The luxury, extravagance, intemperance, obscene pleasures, and drunkenness, that abound, are striking proofs of the immoralities of the age."

'It is easy to apprehend how episcopacy, as it was in the primitive Church, with those alterations which it afterward received, might be gradually introduced." Here follows a very pretty *theory*, which classes episcopacy with Papal supremacy, and refers both to the usurpation of men.—Article, "Episcopacy."

"In the New Testament, the word [deacon] is used for any one that ministers in the service of God: bishops or presbyters are also styled deacons; *but more particularly and generally it is understood of the secondary order of ministering servants in the Church of* God."

"In the *English Church*, deacons are ecclesiastics who can perform all the offices of a priest, except the consecration of the sacramental elements, and the pronouncing the absolution."—Article, "Deacon."

"While the bishop [in the *primitive Church*] attended to the souls, the deacons attended to the bodies of the people; the pastor to the spiritual, and the deacons to the temporal interests of the Church."

Under the head "Ecclesiastical polity," we are told, in substance, that from the time of the Reformation, the Baptists have been the only Protestant denomination who have not believed that "the mode of administering in the Church might be varied;" all others, whether attached to episcopacy or to presbytery, founding their preference on expediency, and not on the directions of Scripture."

"About A. D. 400 litanies began to be used in processions, the people walking barefoot; * * the days on which they were used were called rogation days; these were appointed by the canons of different councils, till it was decreed by the Council of Toledo that they should be used every month throughout the year; and thus by degrees they came to be used weekly, on Wednesdays and Fridays; * * to these days the rubric of the Church of England has added Sundays." In plain English, the use of the litany originated in the superstition of the dark ages.—Article, "Litany."

The work is decidedly Calvinistic, in the most offensive sense of the term. Of the very numerous proofs we shall quote but two or three.

Over and over again, the articles of the Church of England are asserted to be Calvinistic.—See Church of England, Calvinism, Confession of Faith.

"Christ's people, saved by him, are *elect* and *chosen*; in his eternal purpose God kindly separated them from the rest of mankind—not of merit, but of mercy—not from faith foreseen, but in order to faith bestowed—that they might, through Christ, and for his sake, receive salvation."—Article "Chosen, Elect."

In the article "Election," it is said that St Paul—we beg pardon, we should have said Paul—"represents himself and the Christians at Ephesus as chosen in Christ, not upon condition they would be holy, nor because of any foreseen holiness, but that 'they should,'" &c.

"Redemption is in its very nature definite: * * it is limited to the number for whom the price is paid, in whose behalf it is accepted, and on whom the blessing is actually bestowed."—Article, Atonement.

In the same article it is said, in reference to the Arminian theory,—"However favorable such an idea may be to certain dogmas relative to the efficacy of a standing in what has been called the visible Church, and the *opus operatum* of its sacraments, it cannot but prove highly prejudicial to the interests of genuine piety, and *is indeed found to flourish chiefly in regions where that piety has little or no influence.*"

We must not be surprised, therefore, to find, that, throughout the work, Arminianism and impiety are joined in close relationship, and that it should be mentioned in honor of such men as Toplady, that he said, "I well remember that when I first began to discern something of the absurdities and impieties of Arminianism, my mind was in a state of suspense for many months. Dr Manton's sermons were the means through which my Arminian prejudices received their primary shock; a blessing for which an eternity of praise will be a poor mite of acknowledgment to that God whose Spirit turned me from darkness to light."

We will not say that the whole department of biography is so conducted as to cherish a taste for a *passionate*, in opposition to a *substantial* devotion; or that it is made to glut the appetite for the transporting and the marvellous, or that it is designed to feed the prejudice against the Church of England, and throw her brightest ornaments in the back ground, and to bestow the highest praise on non-conformist and Calvinistic divines, and all others that are disaffected toward her, and especially to canonize Baptist preachers, and shed abroad the odors of their sanctity; we will not say this, because we wish to make no general inferences or sweeping assertions; but we will state a few facts, and leave the reader to draw what inferences he pleases. William Jones, of Nayland, whose name no Churchman can pronounce without sentiments of reverence and gratitude, is mentioned without a word of praise, and with only a meagre enumeration of his works, and the dates of his birth and death. In the next article, a Mr Thomas Jones, we are told, was a man "endowed with great gifts and great grace; and he needed both for the work to which Providence had called him." And what was the work? Why, it was to proclaim the truths of the Gospel in the Church of England when "an evangelical minister was hardly to be found in its pale;" when "the pulpit sounded with morality, * * with no relation to Christ or the Holy Spirit; and, in consequence, the streets resounded with heathen immorality;" when "a flowery language was heard in the Church, and loose language out of it;" when "only one pulpit of the Establishment, it is said, and that only on a Sunday or Thursday afternoon during term-time, was accessible for the pure doctrines of the Gospel." And this Mr. Thomas Jones, who is largely eulogized, was born 1729, and was consequently, be it observed, a contemporary with Jones of Nayland, [born 1726,] and Bishop Horne.

The notice of Robert South is despatched in twelve lines; while the next article, Joanna Southcott, is extended to more than a column. William Staughton, a late Baptist preacher is eulogized, for the space of a column, as "one of the most amiable, talented, noble-hearted, useful, and pious of men;" whose mind "was one of the most active ever known;" illustrious in "poetry, history, and the different branches of physical science;" but especially illustrious in the pulpit; "There he stood the unrivalled preacher. His voice was the finest ever heard. It is said to have united the clearness and strength of Webster, the rich deep volume of Clay, and the subduing sweetness of Summerfield, with a variety and flexibility of intonation all his own." Stillingfleet, on the page opposite to Staughton, is allowed a space of twenty-eight lines; an uncommonly long notice, we grant, for a divine of his class: but all for a good reason, twenty lines, save one, being taken up in praise of the *Irenicum!*

From these specimens, the reader may be able to form some opinion as to the character and tendency of the work. But he cannot thus form a correct opinion. For untrue as are some of the above statements, and highly offensive as are all of them, they constitute but a small part of our objection to the work. If these passages stood out in an insulated form, or in bold relief to the rest of the book, we might be silent, but the truth is, they are the mere local eruptions of a venom which pervades the whole work: of that part of it at least which embraces the doctrines, duties, and usages of Christianity. The book, to say truth, is a thoroughly Baptist book. We speak not of the article baptism and Baptists—we will grant, albeit, for argument's sake, that in this respect the Baptists are placed in the work on an equal footing with other denominations, to each of which is allotted one or two articles on its leading peculiarity—but we speak of the great body of its articles. Thus, under "Communion, terms of," we are entertained with a comparative view of the arguments between the Close and Open Communion Baptists: the distinction between "clergy" and "laymen," in the respective articles, is scouted, as "founded on a corruption of the word of God." The definition of a Christian (see the word) and the distinction between "real" and "nominal" Christians are laid down to suit the theory of the "invisible Church, and exclusive communion:" the words "altar," "priesthood," &c., are adjusted to the most radical demands of the same standard; and the whole range of articles on election, justification, adoption, decrees, foreknowledge, kingdom of GOD, grace, Lord's Prayer, &c., &c., breathe the same spirit of exclusive sectarian bigotry. In a word, the book is thoroughly steeped in Baptist notions and Baptist prejudices: it has not been merely *sprinkled*, but it has been all over *immersed*, body and spirit, in the peculiar dogmas of that sect.

But let it not be said that we object to the book on the ground of its being a Baptist book. Far otherwise: as a Baptist book we admire it, and commend our Baptist brethren for their laudable zeal in producing a work so admirably calculated to disseminate their peculiar views. We object to the book, not because it is a Baptist production, but because being a Baptist book, it professes to be destitute of a sectarian character, and equally adapted to all denominations; we object to it because the articles, "Bishop" and "Protestant Episcopal Church" are held out as mere baits to entrap our people into the purchase of a book almost every page of which is calculated to infuse into their mind what we, with our principles, must deem an insidious poison, and which, wherever it is circulated, must create prejudices in the minds of the community, that will form a strong barrier to the usefulness of the ministers of our Church; we object to it because the Editor—unconsciously, we believe, and therefore innocently, but not the less really—comes before the public "with a lie in his right hand," professing to give "an impartial account of the different Christian denominations," and one which is implied to be free from "the misstatements and colorings of party spirit;" and yet actually furnishes a work which abounds with what Episcopalians must deem to be misrepresentations, and which spreads the hue of party spirit over every subject which is fitted to receive it. We object to the book, in fine, because while it professes to be adapted to Episcopalians, in common with other classes of the Christian community, it is in fact a book which every Episcopalian, who understands its character, would deem it an INSULT to be solicited to recommend or to purchase.

And we speak in all honesty and seriousness, when we say that not the least ground of our dissatisfaction with the work is, that it is calculated to promote the progress of Popery. The character of the Episcopal Church is ostensibly respected, and the prejudices of which we have complained are covertly insinuated, and we are, therefore, put to the disadvantage of perpetually fighting an enemy in ambush. But the Roman Catholic Church is openly given over to Antichrist in a body; the articles respecting her are in the true spirit of the Maria Monk school of anti-Papists; and her doctrines and usages—see, for example, the word "Indulgences"—are so miserably caricatured, that no Protestant can discern what *are* the *real* errors and defects of the Romish Church. The consequence will be, that any adroit priest, whose lot is cast among Protestants deriving their views from such sources, will find no other obstacle to contend with than a wall of mist or fog, which he can blow away by a single puff of sophistry, and leave the deluded mortals behind it, to think that they are all of a sudden translated into the serene air of truth. It is in this way, in a variety of its ramifications, of which the present book is but a single instance, that our Protestant brethren—and most deeply do we regret to see it—are leaving their members to become an easy prey to the wiles of the Romanists. Sooner or later they will learn, to their cost, that Roman Catholics are to be driven back by solid argument, and not by caricature and calumny.

And lastly, we object to the book as being, from beginning to end, an arrant piece of literary quackery. We said in our last, that we believed the publishers were actuated by praiseworthy motives. Certainly we are willing to believe so, but we trust there is no want of charity in expressing our doubts whether they have well weighed the high responsibility involved in such a publication. However, we give them all due credit for good intentions; nay, more, we give them credit for a large share of honesty; for we believe that, if asked, they would frankly own, like the pedler of Peter Pindar's razors, that their book was made—*to sell*. And most admirably is it adapted to the purpose. In the first place, it is furnished with a most imposing and, we beg pardon for adding, a most impudent title. THE ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE! Whew! Who wouldn't buy such a book? The whole of theology, all its doctrines and sects, all its saints and doctors, the cream of all commentaries, the flower of all treatises, the marrow of all systems, the sum and substance of ecclesiastical history, of the evidences, the criticism, the natural history, geography, and chronology of the Bible, the whole *Encyclopedia of Religious Knowledge*—all that GOD has said, or GOD has done, by creation and redemption, by nature, grace, and providence; nay, vastly more, all that GOD has not said or done, and which the devil, the popes, and bishops, and the confederacy of Antichrist have done in opposition to him—all, all condensed in a single volume, and made to sell for five dollars! Then comes a title-page—look at it, good reader, we have placed it at the head of the article for thy especial edification—which proclaims the book to be a perfect *pangnosticon*, a very *know-all* for every department of religious knowledge; as sovereign a cure for all the defects of the mind as are Dr. Brandreth's pills for all the diseases of the body. And look ye, the whole book is furnished with cuts, maps of all countries, likenesses of all great men, (good likenesses too, at least Richard Baxter and John Bunyan, we should think, were true to the life,) illustrations of all customs, pictures of birds and beasts, fishes and reptiles, things in earth and things in heaven, and things in neither earth nor heaven, of confirmation by bishops, sacrifices by priests, tortures by the inquisition, and incarnations of Vishnu, arranged in alphabetic order, and being perhaps the most ample and varied collection in the world! And, as if all this were not enough, the ministers of all denominations must be applied to for their recommendations, and agents must be sent into all parts of the country, to bring this *ne plus ultra* of religious knowledge into every dwelling in the land. Who would not buy the book? Who can help buying it, when all its *ad captandum* attractions are backed with the recommendations of clergymen, and the importunities of agents? The farmer or mechanic who can afford to buy but one book is delighted that he can here have a whole theological library in a single volume—"a complete book of reference on all religious subjects." What wonder is it that the book comes to a second edition? What wonder that it is stereotyped? What wonder that the demand for it is greater—such we understand to be the fact—than the press, by being constantly worked, can supply? Certainly it is no wonder. But is it *right*—and this is a fearful question—is it right to aid in the circulation of a book which is thus calculated to instil and foster error and prejudice in the bosom of every family where it finds admittance? For our own part, we believe it is not right, and we believe that we are discharging a sacred duty to the public in pointing out the venomous and catch-penny character of the book, and advising them to have nothing to do with it. There is much in it, we readily allow, which is unexceptionable, much valuable information on the natural history and geography of the Bible. But all that is good in it may be obtained in Robinson's Calmet, a book which is vastly to be preferred, until something better than either is offered to the Church.

This book, we observe, is printed at Brattleborough, Vermont, and it is curious and instructive to observe the history of such publications in connexion with the state and formation of public opinion. A few irresponsible capitalists—we dismiss for the present this particular book, and take a supposed case—wish to make a profitable investment of money. They resolve to get up a book. Religious books sell well, and, therefore, it may be a religious book. But then it must be adapted to the state of the public—it must be brought down to their level; for if it be above them, it will not sell; it must be suited to the tastes of the majority, otherwise it will have a limited circulation. Who, then, are the majority in the religious world, and what are their tastes and opinions? The Calvinistic Baptists, with their 5513 churches, 3810 ministers, and nearly half a million of communicants. Let the book suit the Baptists, then, and the main chance is secured. But what if all other denominations could be suited? This, indeed, were a glorious harvest, and is worth the cost of an effort. Accordingly, application is made to Mr. M., an eminent clergyman among the Methodists, to Mr. P., of the Presbyterians, Mr. E., of the Episcopalians, and so on. These gentlemen consider that the book is to be a popular work, and that they may subserve the interests of their several denominations by giving each one a brief outline of the faith and history of his own persuasion, without bestowing a thought on the company in which his article is to appear, or the use which is to be made of it. Thus the publishers consider themselves furnished with the suffrages of the leading men of the largest denominations in the country. Then there are Messrs A. B. C, and all the other gentlemen of the alphabet, of the Unitarians, the Universalists, the Christ-ians, &c., &c., whom the publishers, in their great liberality, feel it would be unjust to exclude from this catholic comprehension, and who are quite willing, it may be, to bring themselves and their sects into notice by furnishing their quota of contribution for the splendid work. And now the publishers are prepared to obtain recommendations, and establish agencies. Now they may send their book to every family and every individual in the country, with the specious assurance of its being a book which commands the confidence of the entire Christian world! Thus, the ignorance, the prejudices, the bigotry, of the mass of the community are nursed and perpetuated, and are made the standard by which all religious literature is to be graduated; the market is glutted with error, and every independent effort to proclaim truth, and to elevate the moral and spiritual character of the public is forestalled and frustrated; myriads of prejudices are kept alive, which are ever ready to swarm forth in every distant village, under the name of public opinion, to overwhelm and proscribe the minister who dares to plead the commission of his divine Master, and assert the claims of his Church on the respect or affection of mankind. And thus it may happen—why should we not say it does happen?—that truth, moral worth, elevated piety, and divine influences are all sacrificed on the shrine of some unprincipled and avaricious speculatists. Would to heaven that the Church of the living GOD could feel the full measure of her responsibility as "the pillar and ground of the truth:" that her bishops and other clergy, her laymen, gifted with wealth or learning, were impressed with a due sense of the importance of stemming the corrupting influence of a venal press! Our country demands this achievement at our hands. She needs a redeeming influence which shall disenthral her from the fetters which have been forged for her by irresponsible associations and equally irresponsible and unprincipled capitalists. And the time has come when this influence must be put forth, and the press be made the instrument of asserting the power of TRUTH in her purest, most primitive, and catholic form.

PROTESTANT JESUITISM.—We observe that a correspondent of the Boston Evening Gazette ascribes this work to a Papist: "It is," he says, "one of the most consummate tricks of Papist Jesuitism that ever was played off, and the perfection of the device is, that Papacy throughout is treated after the usual manner of Protestants, without favor and without mercy." To this we only reply, that Papist or no Papist, the author has produced a shrewd and masterly work. It is now published, and the extracts that we shall give in our next will prove it to be about as Papistical as the Book of Common Prayer.

BISHOP KEMPER.—We ought to have stated in our last the fact, so creditable to the Christian liberality of our city, that before Bishop Kemper left, the whole sum of twenty thousand dollars, to be vested in the endowment of a college in Indiana, was collected.

MISTAKE OR CALUMNY.—"We regret that the reporter did not give us the bishop's sentiments on what Protestants call "the Lord's Supper." Probably we would find it as deceptive as the words of the Church of England Catechism, in which it is declared that the body and blood of CHRIST are said to be "verily and indeed" present in the sacrament; whereas every body knows that such is not the belief of the Church of England."—*Catholic Herald.*

The charge of "deception," *if true*, is the heaviest that can be brought, and is enough effectually to blast the character of any Church; but *if false*, is no better than a calumny, and, unless retracted, must stain the character of those who advance it. Is it true in the present instance? Let the Church of England Catechism speak for itself:—

"*Ques.*—What is the inward part [of a sacrament] or thing signified?

"*Answer.*—The body and blood of CHRIST, which are verily and indeed taken and received by the faithful in the Lord's Supper."

Here the body and blood of CHRIST are not said to be present. They are said to be "received by the faithful." But if received, it will be argued, they must be present to those who receive them. Granted: they are present to the "faithful," to those who perceive them by faith; and if the Herald meant that the body and blood of CHRIST were "present" in this sense—present to the eye of faith—present as the *inward part* or thing *signified* in the sacrament, while the *outward part*, or bread and wine remained unchanged in substance—then is he wrong in saying that "every one knows such is *not* the belief of the Church of England;" for every one knows, or ought to know, that such *is* the belief of the Church of England. If, on the other hand, the Herald means that the body and blood of CHRIST are said in the Catechism to be present in the Romanist sense, to be present in substance, and in the place of the bread and wine—the substance of the bread and wine no longer existing—then is he wrong in saying that the Catechism declares the body and blood of CHRIST to be "present." The Editor of the Herald may take whichever horn of the dilemma he pleases, but whichever it be, his charge of "deception" falls to the ground. If the charge is promptly retracted, it may be regarded as an unintentional misrepresentation; if not retracted, it must be fixed on the author as a calumny.

THE AMERICAN CHURCH.—"Perhaps *some* Episcopalians would claim that title, 'the American Church,' for their Church. Their use of the word 'Dissenter' and its cognates, rather implies the existence of such thoughts in the minds of individuals among them; but, as a body, they have never, that we know, publicly advanced that claim." *Boston Recorder.*

There is no room on this subject for "*some* Episcopalians" to think differently from other "some." All, in the words of the Nicene Creed, "believe one Catholic and Apostolic Church," and that they are themselves in the communion of that Church. And if, by "the American Church," be meant the portion of "the one Catholic and Apostolic Church" which is in America, then must they regard that portion of the Church as "the American Church." On the same principle that they believe in "the Church," they must believe in "the American Church." They do not give the designation to *their* Church, but to the Church of CHRIST.

Some Christians, however, not Episcopalians, do not believe in "one Catholic and Apostolic Church," and, of course, do not pretend to be in communion with the ONE CHURCH. They believe that churches are made by *natural* right, and that there are as many of them as there are congregations, but that neither any one, nor all together, form "*the* Church." Of course if such Christians do not believe at all in "the Church," they cannot believe in "the American Church."

But "some," it is said, "would *claim* this title;" which words seem to imply that the belief would be thought presumptuous. But is it so? We answer No and Yes; in Episcopalians it would not be presumptuous: they are compelled to it by a logical necessity—if they believe at all in "the Church" they must believe in "the American Church." In many other Christians it would be both presumptuous and silly; for if they do not believe at all in "the Church," it would be ridiculous in them to talk of "the American Church."

But these other Christians may say that they *do* believe in THE ONE CHURCH, viz., the *invisible* Church. Very good: let them altogether then be styled, "The invisible American Church!"

GRACE CHURCH.—We take great pleasure in stating that the Rev. Mr. Taylor, of Grace Church, who has been some time absent, for the benefit of his health, has returned to our city, and resumed the duties of his charge.

THE WREATH.—This is an annual for children, and the number for 1837 is now published. It is got up by persons whose talents and attachment to the Church are a sufficient warrant for its excellence, and contains contributions from a few celebrated pens. It is very suitable for a present for children.

INTELLIGENCE.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.—Festival of St. Luke the Evangelist, Tuesday, October 18, confirmed 22 in St. Peter's Church, Albany.

In the afternoon, laid the corner-stone of Trinity Church, West Troy, Albany county. The address was delivered by the Rev. Horatio Potter, rector of St. Peter's Church, Albany. There were also present the Rev. William C. Cooley, Deacon, the minister of the parish, the Rev. Cyrus Stebbins, D. D., of Waterford, the Rev. Phineas L. Whipple, of Lansingburgh, the Rev. Isaac Pardee, of Hudson, the Rev. Joseph H. Price, of Albany, the Rev. James M. Tappan, of Troy, and the Rev. Wm. Morris, of Rensselaerville.

Wednesday, 19, instituted the Rev. Aldert Smedes, jun., as rector of St. George's Church, Schenectady. Morning Prayer was read by the Rev. Thomas Lyell, D. D., rector of Christ Church, New-York, assisted by the Rev. Joseph Ransom, Deacon, minister of St. John's Church, Johnstown, Montgomery county, who read the lessons; and the sermon preached by the Bishop. There were also present the Rev. H. Potter, and the Rev. Alonzo Potter, D. D., and the Rev. Thomas C. Reed, of Schenectady.

In the evening confirmed 12 in the same church.

Friday, 21, in St. John's Church, Johnstown, Montgomery county, admitted the Rev. Mr. Ransom to Priests' Orders. Morning Prayer was read by the Rev. Pierre A. Proal, rector of Trinity Church, Utica, assisted by the Rev. Mr. Smedes, who read the lessons, and who also presented the candidate; and the sermon preached by the Bishop.

In the evening confirmed 4 in the same church.

THE Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the ensuing season, as follows:—

Second Sunday in Advent, Dec. 4, St. Paul's Free Church, *Brooklyn.*

Fourth Sunday in Advent, Dec 18, French Church Du St. Esprit, *New York.*

First Sunday after Epiphany, January 8, Zion Church.

Septuagesima Sunday, January 22, St. Thomas' Church.

Quinquagesima Sunday, February 5, All Saints' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

First Sunday after Easter, April 2, St. Peter's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

From the Church Advocate.

Churchman's Almanac.—We have been favored with a copy of the Churchman's Almanac for 1837, and have been much pleased with the improved form of this useful little periodical. The amount of interesting and important matter which it contains is really astonishing, and renders it a most serviceable *vade-mecum* to the members of the Church. It contains what has hitherto been a desideratum, viz., an *alphabetical* catalogue of the clergy, possessing many advantages over the usual lists arranged according to the dioceses. In the astronomical department the calculations have been made by the editor himself, the talented Dr. Schroeder. Practical hints, derived from the works of standard writers, have been inserted at the head of each calendar page, and are well worthy of more than a passing glance. The price is only *six and a fourth cents*, and we hope this valuable almanac will generally be preferred by Churchmen to the absurd, and often more than absurd, publications which annually appear under the same designation.

Rev. Dr. Hawks.—The early history of the American Episcopal Church possesses many features of high and peculiar interest. There is much romance in the narratives of its first missionaries, their sufferings, their persecutions, and their labors. From the founding of the first church at Jamestown, to the death of Bishop White, (a period of more than two hundred years,) the American Church has passed through a series of vicissitudes calculated to try its strength to the utmost, and designed, no doubt, by Providence to afford subjects for the instruction of generations yet unborn. We rejoice, therefore, that the Church has found an historian so persevering and so well fitted for his task as the Rev. Dr. Hawks.

From the British Magazine.

Noble Bequest.—Mr. James Baker, who recently died at Islington, was a native of Ross, Herefordshire, which he left nearly sixty years ago. He had accumulated a handsome fortune, and has bequeathed 20,000*l.* to the church wardens and overseers of Ross, the interest of which is to be applied by them, after the death of a few aged annuitants, to the purchase of clothes, fuel, and food for the poor.—*Watchman.*

National School for Boys of the Parishes in the city of Hereford, under the direction of the Very Rev. the Dean and the Parochial Clergy.—On Monday last this newly-established school was visited by the dean and several of the clergy, ladies, and gentlemen of the city and neighborhood, and the children, amounting in all to 114, were examined in the holy Scriptures, reading, spelling, and arithmetic. The manner in which they answered the questions put to them proved the excellence of the system on which their instructions had been conducted, and the attention paid to its inculcation by the master, Mr. Robert Carpenter, to whose diligence and intelligence the dean addressed a most encouraging eulogium. Appropriate rewards were chosen for the most regular and attentive children; nor let us omit to observe, that to these schools all are admitted who are willing to profit by them, and conform to their rules. The exhibition which we record was one of extreme gratification to those who witnessed it, and the directors and friends of the school feel encouraged to rely on the more general and increased support of the affluent, or at least more amply supplied inhabitants of this city, to relieve the spiritual wants of these poor children, who without such aid are perishing for lack of that knowledge which is requisite, not merely to make them respectable and reputable in this life, but to save their souls in that which is to come.—*Hereford Journal.*

It gives pleasure to announce that a committee has been formed for the purpose of carrying into execution the Bishop of London's proposal for building at least fifty new churches in the metropolis. A notice of the subscriptions which have been already received will be found amongst the advertisements, by which it will be seen that the work is proceeding prosperously. The amount advertised reaches nearly 64,000*l.*

Dr. Allen, the late Bishop of Bristol, was confirmed on the 17th August, at Bow Church, Bishop of Ely, and on the 19th took the oath and his seat in the House of Lords.

The Archbishop of Canterbury with his usual liberality, has subscribed the sum of 50*l.* in aid of the building fund of the Royal Naval School.

The subscriptions for the relief of the distressed Irish clergy amount to little short of 138,000*l.*

The Society for Promoting Christian Knowledge has granted 100*l.* toward the building of an English Episcopal chapel in Greece, no chapel of the kind having previously existed. The Rev H D Leeves, the Agent of the British and Foreign Bible Society, has expressed his determination to remove to Athens, where he has built a house, and has offered a site for the chapel. A plot of land has been purchased for a burial-ground; but without further aid from the people of England the project cannot be completed.
Times.

At a meeting of the clergy at Newark, on Thursday, July 28, for the purpose of affording relief to the widows and distressed families of the clergy within the county, (Archdeacon Wilkins in the chair,) the sum of 405*l.* was distributed in annuities and donations to such objects for the present year.
Nottingham Journal.

Lord Melbourne is patron of the very populous church of Greasley, in this county, in the parish of which the Duke of Newcastle, Lord Stamford and Warrington, and others, have considerable property. The income of the living is so small, that the vicar has hitherto been compelled to engage in the services of another and a distant parish, and to carry on the duties of a school, to enable him to make a provision for himself and family. Lord Melbourne has subscribed the sum of 1000*l.* toward increasing the income of the living, with the hope that such additions to his donation may be obtained, to render it adequate to the maintainance of the vicar without his engaging in any other duties whatever but those of the parish alone. He has, moreover, subscribed the sum of 1000*l.* toward repairing the church and making free accommodations for the poor. We recently recorded that his lordship, at the request of the Archdeacon of Nottingham, had rebuilt the chancel of the church, and given to the parish an additional burial-ground, which was consecrated last summer.—*Ibid.*

The rebuilding of Goring Church is at the sole expense of Lyon, Esq, of North Brook, and, with fittings, is expected to cost him nearly 5000*l.*
Oxford Herald.

The following letter from Dr. Chalmers is important, showing, as it does, the opinion of one of the most eminent men of the present day on the subject of the appropriation clause:—

"*Burnt Island, July 22, 1836.*

"Dear Sir,—On the subject of our recent conversation I would beg leave to add, that I have always regarded the appropriation of any part of the revenues of the Irish Church to other than strictly ecclesiastical objects, as a very gross violation of the principle of a religious establishment. And I further think that the actual appropriation carried in the House of Commons militates in the strongest manner against all the principles of Protestantism. I have ever reprobated the grant to Maynooth College; and (*a fortiori*) I must deplore, should it ever be the adopted policy of our government, the alienation, in however small a proportion, of the endowments of the Protestant hierarchy of Ireland to the support of any Popish seminary whatever; and more especially to the support of schools which only admit the Scriptures in a changed or mutilated form into their course of education. The question, my dear Sir, is altogether a vital one; inasmuch, that if any, whether in or out of Parliament, shall support the appropriation clause, I doubt whether they have a sincere, and most certainly they have not an enlightened attachment to the interests of the Protestant faith.—Ever believe me, my dear Sir, yours most truly,

THOMAS CHALMERS.

"Alex. Campbell, Esq., of Monzie."

New Colony of South Australia.—The Colonization Commissioners for South Australia continue actively employed in their great work . . . . . The South Australian Company have published their first report, which is highly satisfactory. It appears that about 850 persons have already left this country for this new land of promise, amongst whom are artisans of every description. All have entered into a compact to discountenance the use of ardent spirits. An association has been formed, in connexion with the Society for the Propagation of the Gospel to assist the colonists in providing the means of public worship and religious instruction according to the doctrines of the Church of England. Measures are in progress for erecting a church and a school. Toward these desirable objects, the Society for the Propagation of the Gospel have given 200*l.*; the Society for Promoting Christian Knowledge, 200*l.*; the Archbishop of Canterbury, 20*l.*; the Bishop of London, 20*l.*; the Bishop of Winchester, 20*l.*; John Abel Smith, Esq., M. P., 21*l.*; Raikes Currie, Esq., 21*l.*; and John Labouchere, Esq., 21*l.* The scale of civilization has already so far advanced, that a newspaper has been established. The first number, by way of specimen, has been published in London, called the *South Australian Gazette.*

Scriptures for the Blind.—The British and Foreign Bible Society have presented £100 to the Bristol Society for Embossing the Scriptures for the Blind.

MARRIED

ON Wednesday evening, 26th inst., by the Rev. Wm. I. Kip, the Rev. Henry L. Storrs, to Elizabeth, eldest daughter of Leonard Kip, Esq., all of this city.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 20th instant.

From collections in Calvary church, Cairo, Greene county, N. Y. for domestic missions, per Mr. Weekes, 4 30—From the Missionary Society of Washington College, Hartford, Conn., being the amount of the contributions of that society, for domestic missions, during the past year, by their treasurer, Mr. Sheldon Davis, 10 00—From the Rev. W. H. Barnwell, by the hands of Henry Cary, Esq. treasurer of the Foreign Committee, being in redemption of a pledge by a member of St. Peter's church, Charleston, S. C., made at a meeting for domestic missions held in that church during the visit of Mr. Dorr, in February, last, 40 00—"Offerings" of the Sunday School of St. Mark's church, Le Roy, Genesee county, N. Y., per their rector the Rev. K. Metcalf, 10 00, to be equally divided between the Green Bay and the Greek mission schools, 5 00—From St. Paul's church, Big Flatts, Chenango county, N. Y., by the hands of the treasurer of the Convention, for domestic missions, 1 00—From Frederick Stimpson, Esq., receiving agent in Boston, through the Secretary and General Agent, the following contributions, viz.—Collection in Trinity Church, Saco, Maine, on Sunday, October 2, after a sermon by the Rev. Mr. Dorr, 33 00—Collection in St. Paul's church, Portland, 9 52—Collection in Christ Church, Gardiner, 30 50; 73 02—By the hands of the Rev. Mr. Dorr, "offerings" of the Sunday scholars of St. Paul's church, Dedham, Mass., for Green Bay, 6 50—From the "Episcopal Missionary Society of Portsmouth, New Hampshire," their annual subscription for domestic missions, by their treasurer, Mr. G. M. Marsh, 20 00—From B. for domestic missions, 2 00—From Mrs. Starr of St. George's church, New York, for missions in the West, per Rev. J. M. Cooke, 5 00—From the Sunday school scholars of Christ church, Louisville, Kentucky, for the Green Bay mission, per Rev. J. B. Britton, 10.

Whole Amount, $176 82.

Oct. 27, 1836. JAMES SWORDS, *Treasurer.*

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received,—

By the hands of the Rev. Dr. Milnor, from Mrs. Judith C. Applewhaite of Norfolk, for the education of native teachers at Athens, 50 00.

By the hands of the Rev. Thomas Britton for the mission at Syra, from St. Paul's free church, 25 00—From the children of the Sunday school of that church, 8 00; 33 00.

By the hands of Sheldon Davis treasurer of the Missionary Society of Washington College, Hartford, Conn., being the amount of the contributions of that Society during the past year, 10 00.

By the hands of the Rev. W. H. Barnwell, Rector of St. Peter's church, Charleston, S. C., from the St. Peter's working society to be appropriated for Mrs. Hill's school at Athens, $180.

By the hands of the Rev. Secretary and General Agent, contributed for the Greek mission by a family of the congregation of Christ church, Savannah, Georgia, per Rev. J. J. Hunt, $16.

By the hands of Mr Rowland, donation from St. Paul's church, Big Flats, Chenango county, for foreign missions, 1 00.

By the hands of James Swords, Esq., being the one half of the offering of the Sunday School of St. Mark's church, Le Roy, Genesee county, N. Y., received from the Rev. Mr. Metcalf, and to be divided between the Green Bay and Greek Mission schools, 5 00.

By the hands of the Rev. Dr. Eastburn, Rector of the Church of the Ascension, being the amount of the plate collection on the 23d of October, 305 76.

Amount of pledges to be paid on presentment, 256 00.

Amount of a pledge to pay annually toward the support of Foreign Missions, through the Rev. Secretary and General Agent, on the 1st of January of each year, the sum of 50.

Left at the house of the treasurer, to be added to the collection, 1 25.

By the hands of the Rev. Dr. Milnor, received from Dr. J. C. Warren, of Boston, to be applied under the direction of the Committee for foreign missions, 50.

Whole Amount, $958 01.

Oct. 25, 1836. HENRY CARY, *Treasurer.*

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer, acknowledges the receipt of the following sums.

Oct. 12. From St. Peter's church, Lithgow, Dutchess county, N. Y., 8 00.

Oct. 20. From St. Paul's church, Oxford, Chenango county, N. Y., 8 75—From two subscribers, 4 00. Total, $20 75.

THOMAS BROWNING, *Treasurer,*
77 Maiden Lane, and 134 Christopher street.

N. B. A translation of portions of our Liturgy in the Mohawk language, for the use of the Oneida Indians, is commenced, as will be seen in the report of the Secretary and General Agent of the Domestic Committee, of our General Missionary Society. A fund was opened by this society for that purpose on the 8th of October, 1834, on the receipt of a donation of $50 from the association of St. George's church, New York, for the Promotion of Christianity. Donations to this fund are respectfully solicited.

A CARD.

THE Rev. L. H. Corsan, Rector of Christ church, Guilford, Conn., gratefully acknowledges the following sums, given to aid his people in completing their church now building, viz:—From H. H. Elliott $300—O. Loomer 100—Harvy Spencer 100—F. G. Halleck, 100—C. Palmer 50—J. L. Curtis, 50—Henry I. Seamen, 20—Geo. Coggill 20, and sundry small donations making 35. Total, 775.

Oct. 27, 1836. L. H. CORSAN.

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending October 27th, from the following persons, viz.

Rev. Wm. Croswell—James Salter—Rev. Dr. Darken—E. H. Kendall—Rev. C. M. Butler—Rev. Dr. Coit—Rev. Geo. S. Fort—T. Harrington—Martin Lambert, & Co.—Rev. D. Brown—John Williams—Knowles & Locke—Lieut. E. R. Long—Rev. J. B. Brittain—G. & J. Robinson, Liverpool.

Received by the Gen. Prot. Episc. S. S. Union.

Thomas Latimer—Rev. G. H. Norton—Rev. M. P. Parks—Rev. B. Hutchins—Rev. Thomas Smith—Rev. K. Metcalf—Rev. P. A. Proal.

THE NEW YORK PROTESTANT EPISCOPAL PRESS,

DEPOSITORY, 28 ANN STREET.

Standing Committee.

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CHARLES KEELER,
GEORGE C. MORGAN,
CHARLES N. S. ROWLAND
CORNELIUS OAKLEY,
JOHN W. MITCHELL, *Sec.*

Bibles, Prayer Books, Devotional and Miscellaneous Works published and for sale by the Press.

Bibles, 8vo. and royal 18mo. all bindings—Testaments, muslin—Prayer books, 4to. for the desk, 8vo. 12mo.* 18mo. (most common size,) 32mo. (pocket size,) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo. 12mo. royal, 18mo. all bindings—Works of Bishop Ravenscroft, 2 vols 8vo boards—Tracts—Communicant's Companion, (pocket edition,) all bindings—Life of Bishop Heber, 2 vols. 8vo.—Parish Library, vols. 1 to 13, boards and half calf—Bishop Sumner's Help to Domestic Instruction and Devotion—Lectures on St. Matthew and St. Mark, boards and half calf—Lectures on St. Luke, do.—Bishop Blomfield's Manual of Family Prayers, various bindings—Weller Tracts, vol. i. containing No. 1 to 5; vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts 1. The McEllen Family; 2. The Baptism; 3. Family in Eternity; 4. The Meeting of the Travellers; all bound in one volume—History of a Pocket Prayer Book—A Farmer's Account of his Conversion—The Churchman. Subscription price per annum, $3 00; if paid in advance, 2 50.

* Adopted at the last General Convention as the standard book.

ST. BARTHOLOMEW'S CHURCH.

REV. C. V. KELLY, RECTOR.

THE Pews in this church will be offered at public auction by the subscribers on Monday next, the 31st October, at 11 o'clock precisely, in the church at the corner of Lafayette Place and Great Jones-street. Lithographic maps, together with the terms, may be had of the auctioneers, or of the sexton, by applying at the church.

Oct. 27, 1836. MILLER, PINE, & MILLER, Auct'rs.

From the British Magazine.

Lyra Apostolica.

THY words are good, and freely given,
As though thou felt them true;
Friend, think thee well, to sin and heaven
A serious mood is due.

It pains thee sore man's will should swerve
In his true path divine;
And yet thou venturest nought to serve
Thy neighbor's weal nor thine.

Beware! such words may once be said,
Where shame and fear unite;
But, spoken twice, they mark instead
A sin against the light.

—

"In the sight of the unwise they seemed to die."

I SAW a royal form, with eye upturn'd,
Rising from furnace of affliction free,
Upon whose brow of deep serenity,
Round which a something now celestial burned,
Was a calm smile, as if the death-cry turned
On his freed ear to seraph sounds on high.
Still in the guilty place the hideous cry
Barked as before. In quiet hope inurned
Was his poor fleshly mantle, though the breath
Of this bad world in hatred and in jest
Flouted his name, unpardon'd e'en in death.
Thus, still his shade below, from age to age,
Doth bear the cross, his Master's heritage;
But not a sound can reach him in his heavenly rest.

From the (Utica) Gospel Messenger.

WESTERN INDIANS.

Butte des Morts, Brown Co. Sept. 8.

To the Rev. Dr. Rudd.

DEAR SIR,—By the Rev. Mr. Dorr, I wrote you a few lines in much haste. I know not that I ever felt keener disappointment than at his return without visiting this station. I would by no means cast blame upon him, but you will judge of my feelings from the concurrence of discouraging circumstances which seemed to rise and beset us in quick succession.

Until about midsummer we submitted cheerfully to the inconvenience of our straitened quarters, expecting the coming winter would find us enjoying a house both for ourselves and for the schools. That hope is now groundless. In July my family and household effects were removed from the Bay to this place—a business tedious, difficult, and embarrassing. In August we exerted ourselves to open the second school. For the want of a room, the favorable time had passed. The jealousy and prejudice of the Indians, in the north part of the settlement, had been excited by their friends, the Romanists, and not a child was allowed to attend. Then came the (to us—dreaded) negotiation of a treaty. I had seen nothing of the proceedings of Congress which led to an expectation of it; but, on the contrary, had heard that it would not take place at present. The Indians of the Menomenee tribe assembled on the 25th of August, about ten miles from this, to receive their annuity of money and provisions, and the next day the Governor of this Territory, as commissioner on the part of the United States, appeared at the same place to treat with them for the purchase of their country.

To the friend of the Red Man the scene was full of interest, and the transactions of the time conveyed information and made impressions which, although discouraging, yet excited a strong desire to do what can be done for the benefit of a race—feared by the civilized as savages—abhorred by the Christian as pagans—overwhelmed by the powerful as the weaker—defrauded by the knowing ones as ignorant—and pushed from their own possessions by the avarice of the speculator, as unworthy of a place on the footstool of their Creator.

I attended the council five days. The Indians conducted themselves very quietly during that time, but afterwards indulged in intoxication, the means of which were furnished in abundance by the traders. I cannot but think the example set them by the whites, who attended the council, a very bad one. Brandy, wine, and champagne were freely used by them every day—by some of them even to intoxication; and that in the Indian country, when at the same time barrels of whiskey were seized and brought there, to keep it from the Indians *until after the treaty was made.* The law in regard to this matter is almost a mockery; and will be so, as long as so many magistrates and citizens are concerned directly or indirectly in the trade, that the law cannot be enforced. It is a murderous trade! It is a traffic carrying desolation to the wigwams of thousands! The tomahawk and scalping-knife are slow in their murderous work compared with the destroying effects of intoxicating drink upon the Aborigines. Where it is carried, there is at once a decline of all that has been admired in Indian character. Filth, ferocity, idleness, licentiousness, every thing beastly attends the footsteps of intemperance among Indians. The vice is sufficiently loathsome among white people, but I know of no hell on earth so foul and so dreadful as that which is made by drunken savages.

I had it in my mind to give you a sketch of all the proceedings in council, but after a second thought, it occurred to me that they would not possess that strong interest excited in the mind only of a spectator. There was a goodly array of chiefs, and head men, and warriors—some in hats and coats—more in blankets and decorated with feathers, wampum, and vermilion. No one brought his weapon of war, but all came with the pipe—sacred emblem of peace. The council was held under a temporary booth of oaken branches, on a high branch of the noble Fox; and on either hand, in curves of the shore, as far as the eye could see distinctly, were clusters of wigwams—the dwellings, for the time, of a nation of 2,500 people.

It was not until the third day that the chiefs gave their assent to a cession of a portion of their country—comprising about three millions of acres. Many of them were extremely unwilling to sell. It was natural. They were to part with a favorite haunt—the home of many years—a place not easily rivalled for its beauty, fertility, and abundance of fish and fowl. But what could they do? How resist the influence of 500 French and half-breeds, and the power and subtlety of the United States? They were told that they had already agreed in 1831 to sell their country whenever the President wished to purchase. They denied that any such agreement had been made, and appealed to witnesses who were present at Washington when that treaty was signed. The clause had been fraudulently inserted.

On the fourth day they stated their price, which, in a twenty years' annuity of money, provisions, tobacco, salt, blacksmiths, &c., with the claims of traders and others, amounted to about two millions of dollars.

They were reduced nearly two-thirds, and are to receive as follows, viz.,

$23,750 per annum for 20 years - - -	$475,000
$3000 per annum in provisions, for 20 years	60,000
2000 lbs. tobacco, per annum 20 years -	5,000
30 barrels salt, per annum 20 years - - -	2,400
2 blacksmiths, with tools, &c., 20 years -	26,500
$500 per annum, 20 years, for farming utensils - - - - - - - - - - -	10,000
For eight townships of prime land on the Wisconsin river - - - - - - -	80,000
Half of claims and accounts against the nation - - - - - - - - - -	93,210

The above 80,000 dollars are to be divided among the half-breeds. The Governor proposed ten thousand dollars per annum, for twenty years, for education. One of the half-breeds had the address to persuade the chiefs to ask that it might be given to him, and I suppose that it stands so in the treaty. These last three items amount to $193,210, of which not a cent goes to the Menomenees, and it may be doubted whether the tenth part of it goes to those who have any just claim to it.

Affectionately, yours,
H. G.

—

Butte des Morts, Brown Co., W. T. Sept. 10th, 1836.

DEAR SIR,—I have a few more particulars to add to my former letter respecting the Menomenee treaty.

The country just sold extends from the lower part of Green Bay along the western side to the Oneida Tract, and from the *Grande Kakalin* along Fox River and the north-west corner of Lake Winnebago to Wolf River. About two-thirds of the Menomenee tribe will have to remove; one-third having lived on or near Menomenee River, and another third in this neighborhood. The probability, therefore, is that the patronage of the Government towards this establishment will cease some time in the ensuing year.

Since I have been here, I learn that the Indians were never favorable to this farming establishment, but always opposed it. They complain that five farmers are assigned to one neighborhood, and paid $800 per annum, each to cultivate land, not for the Indians, but for themselves.

With regard to schools, they know little from experience, and, of course, are indifferent. If left to themselves, there would be no other serious obstacle except their wandering and unsettled habits. But, unfortunately, they are controlled very much by their French relations, who, like a certain animal in the manger, neither do the thing themselves, nor suffer any body else to do it. What will be our course I know not. I have written very fully to the Committee, and await their advice.

The three remnants of the New York Indians—the Brothertons, Stockbridges, and Oneidas—were also called to the council to meet the Governor, and receive his proposition to buy their country here, and go beyond the Mississippi.

The Brothertons said that they had long since lost their own language, and had become so entirely identified with the whites in manners, and habits, and pursuits, that they were unwilling to remove, and wished that they might be permitted to remain as citizens of the United States.

The Stockbridges said they would go and examine the country which the President proposed to give them, before they decided whether they were willing to remove.[*]

The Oneidas were totally averse to removal. The chiefs of the first Christian party did not come to the council until they were sent for the third time; and then, by their speaker, Daniel Bread, made a strong representation of the discouragement arising from the disposition of the white men to give them no rest. I will give you an outline of his speech, the force of which was apparent, even under the injustice of a very imperfect translation.

Figure to yourself a young man of thirty, with a genuine Oneida countenance, in which a dark piercing eye and Roman nose are strikingly peculiar, and genteelly dressed in a blue frock coat and pantaloons, and you have Bread's appearance. As he rose to address the Governor, the expression of his face indicated a stern and deep anxiety, and after a short pause, he said:—

"*Father*,—What we have long feared has at last come to us. We have but just settled in this country; have hardly laid down the packs from our shoulders, and recovered from the fatigue of our journey here, when you wish us again to remove. It is discouraging. It discourages those that have come, and those that are behind.

"*Father*,—The white men are powerful, and they are very rich. You can turn the rivers of water, you can dig away the mountains; why then do you want the little spot which we have? It is but a little time since, and we possessed the whole country; now you have gained all but a few spots. Why will you not permit us to remain?

"*Father*,—We are thankful for the good example of the white man; they have taught us to cultivate our lands; we wish to follow that example still. We have felt the effects of removal,—it is like a feather blown about by the wind; we wish to be like those heavy substances which stay on the ground. If we are like the feather, we may soon be blown beyond the Rocky Mountains.

"*Father*,—We are in great distress. We go to our work, and while cutting down the trees, it seems as if a whip were held over us; something tells us, this is not to be yours.

"*Father*,—You promise us a good country beyond the Mississippi. We are satisfied with the soil and climate where we now are. And, besides, how can we live in peace with the nations there? In former years, they had war with our people; we killed many of them; blood is yet on the knife. How can we meet them in peace?

"*Father*,—We have long showed our good feelings to the white men, by giving them room. We have given them lands, until they have a greater country than Great Britain. It is not yet full; why then will you not suffer us to remain? The white people in our neighborhood do not disturb us, we wish to live with them still; we wish to remain where we are."

There is not the slightest indication of hostile intentions among the Indians in this part of the country, as some of the good people with you represent. The late treaty causes the Menomenees to feel unsettled, and some of our scholars are gone to the rice-gathering. One of the chiefs drank tea with us last evening, and says he will try to persuade his people to send their children to the second school.

Yours, &c. H. G.

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[*] The appearance of the Stockbridges, with the meek and venerable Chief Metoxen at their head, was full of interest. They have long since professed Christianity, and to their praise be it said, they sung hymns to the Saviour, and offered prayers, (in their own language) every morning and evening while attending the council. Their quiet behavior was in strange contrast with the noisy and riotous conduct of some of the white people.

I AM A CHURCHMAN.

WE are indebted for this article to the Christian Witness, in which it is reprinted from an English tract.—*Missionary.*

I AM A CHURCHMAN—because our Church does so highly honor the Bible. How much of the pure word of GOD does she bring before the minds of her children in all her services, both on the Lord's day, and on every day in the week!

I AM A CHURCHMAN—because I love, I pray for unity. My Saviour loved and prayed for it. I will not, therefore, I dare not leave the Church of my forefathers and promote disunion, unless I can discover such reasons for deserting her, as convince my conscience that I am bound to do so; and no reasons ought to convince my conscience which are not founded upon the word of GOD; which directs that we should mark those that cause divisions, and avoid them.

I AM A CHURCHMAN—because I find that her doctrine excites the bitterest malignity, and endures the fiercest assaults of the infidel, the lawless, and the profane; I cannot believe that she can be bad, since they so much hate her, for their hatred is the best testimony in her favor.

I AM A CHURCHMAN—because I see that GOD is blessing our Church. He has revived his work in the midst of her. How wonderfully have her faithful and devoted ministers recently increased in number, how rapidly are they still increasing! At the same time, the tone of godliness among her serious members, is so simple, so practical, and so exemplary, that it has been frankly declared by several highly respectable and candid dissenters, that there is more exalted piety to be found within her pale than can be met with amongst all those who differ from her. GOD has not then forsaken her, and ought *I* to forsake her?

I AM A CHURCHMAN—because though I am told my Church has many faults, and though I in part believe it, I can find nothing human that is faultless; and if I look closely into other Christian bodies, I find many blemishes there. I would say therefore of my mother Church, as it has been beautifully said of our mother land, "*With all thy faults, I love thee still.*"

Whilst then I love all those who love the Lord JESUS CHRIST in sincerity; whilst I respect the scruples of those who conscientiously differ from me; whilst, as my brethren in CHRIST, I freely offer them the right hand of fellowship; whilst I avow it as my choicest, my noblest distinction, that I am a CHRISTIAN, I rejoice to add, I thank GOD that I am able to add also,

I AM A CHURCHMAN.

From the British Magazine.

SINGING BEFORE SERVICE.

SIR,—The practice in many of our churches and chapels of singing at the commencement of divine service,[*] appears to me to be contrary to what was intended by the compilers of our excellent liturgy, as well as destructive of those solemn feelings which the opening of the service seems to be intended to produce. I therefore beg, through the medium of your excellent Magazine, to draw the attention of your clerical readers to the subject, and to inquire whether I am correct in supposing the practice to be irregular. For two reasons I am inclined to think it would be better to refrain from it: first, it is *not directed by the rubric;* second, it is calculated to prevent or interfere with those feelings of humiliation and self-abasement which ought to possess the mind when the minister is reading those portions of the divine word which are intended to remind us as well of our being grievous sinners as of his precious promises of forgiveness, if we heartily repent and turn to him. I speak from experience when I say that this practice tends very much to destroy that feeling of lowliness and self-abasement with which we ought to approach the divine Majesty, and with which it seems intended that in our public service we should approach him; and I know that this evil is felt by many sincere worshippers in our churches. It seems to me, therefore, desirable to call attention to the subject, which is all that I, a layman, would presume to do.

Yours, &c. A.

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[*] Singing *before* and after *divine service* is allowed by the injunctions of Queen Elizabeth; but this does not seem to justify the making of it a *part in the beginning* of divine service.

From the British Magazine.

SAINT WORSHIP IN THE CHURCH OF ROME.

SIR,—As you kindly inserted a letter of mine last month, you will, perhaps, should you have space, allow me to occupy another place in your Magazine. It appears to me to be of immense importance rightly to ascertain how far the Church of Rome is justly chargeable with idolatry in her saint and image worship; because if it can once be satisfactorily proved against her, it is evident that it must be a duty, at whatever cost, to remain separate, and that this ground of separation must *in itself* be amply sufficient. Of course it is quite right for those who have abilities and leisure to bring forward all those evidences against the supreme ecclesiastical dominion of Rome, which antiquity and ecclesiastical history afford, and these may form excellent *supplementary* proofs; but even if these did not exist, the idolatry of the Romish Church must be a full justification for deserting her communion. Now, as you justly observe, the Romanists, when pressed on the subject, always maintain that they merely ask the saints to pray for them. This is the plan specially adopted by Bishop Baines, of Prior Park; but as is remarked in a subsequent part of your last number, speaking of popish miracles, there is *one doctrine* for the educated, and *another* for the uneducated classes. As it is with miracles, so it is with saint worship: there is *one doctrine* for the Italian peasantry, and *another* for troublesome English inquirers. In the first place, we do not intend to deny that *many* of the Roman Catholic prayers are directed to the saints merely as mediators, or to deny that the Church of Rome holds real and independent omnipotence to be the attribute of the supreme GOD alone; but in doing this, what does she more than was done by most of the leading systems of polytheism, which, though they worshipped Gods many and Lords many, did yet acknowledge one GOD supreme over all? But although the Romish Church in *many* cases addresses the saints as mediators, we maintain that in *others* she addresses them *directly* to bestow those favors and blessings which GOD alone can grant. I thought that I had adduced a satisfactory instance of this from the highest living authority of the Romish Church—an authority which, when no general council is assembled, must be paramount to the authority of the Bishop of Liga, of Usula, of Dr. Wiseman, or any other; an authority to which they cannot but bow; and I ask again whether we ourselves, if we were offering up a prayer to the Redeemer of the world for our own hierarchy, could ask more for them, or could ask it more directly than in the following words:—"We [will] implore, in humble prayer, from the Saviour of mankind, that you may all stand as a wall."—"We will implore, in humble prayer, from Peter the prince of the apostles, and from his fellow apostle Paul, that you may all stand as a wall." I have before me the "Catholic Magazine and Review" of January, 1833, and copy the words from the translation therein provided. How, I ask, can this by any possibility be made to agree with the following assertion of the Bishop of Liga (Baines), in his sermon on the dedication of the Roman Catholic chapel at Bradford:—"We worship no creature whatever, and therefore not the saints; but at least we pray to them. Yes, my Christian brethren, *just as St. Paul prayed to his own converts, or I pray to you.* Under this persuasion, I say to them as I just now said to you, Holy Mary, holy Peter, holy Paul, pray for me. What is there in reason or revelation to forbid me to do so?" See also the "Protestant Journal" of January, 1834. Here it is clear that either the Bishop of Rome or the Bishop of Liga have grievously misunderstood and misrepresented the doctrine of their own Church, it being quite evident to the most careless reader that the Bishop of Rome prays to St. Peter and St. Paul in a sense *totally different* from that in which St. Paul *prayed to his converts!* Let Roman Catholics freely take their choice, whether they will be disciples of the Vatican or of Prior Park, and consider impartially which authority is the highest. Two more examples, and I have done. In the Litany of Loretto, which is to be found in Bishop Chaloner's "Garden of the Soul," a book which has had some circulation among the Roman Catholics of this country, we have the following prayer:—"We fly to thy patronage, O sacred mother of GOD; despise not our prayers in our necessities, but *deliver us from all dangers*, O ever glorious and blessed virgin." Again, I ask, is this the manner in which St. Paul *prayed to his converts*, or the Bishop of Liga *prays to his congregation?* Can we ask more than this of the one true GOD, or ask it more directly? St. Bonaventure, a Roman *saint* and cardinal, turned the book of Psalms into a formulary of prayer and praise to the virgin. The following is one out of the many instances:—"*Have mercy upon me*, O lady who art called the mother of mercy, and according to the bowels of thy mercies *cleanse me from all mine iniquities.*" Lastly, see No. 410 of the list on the Society for Promoting Christian Knowledge, called "Faber's Facts and Assertions," page 49:—"Hail Mary, lady and mistress of the world, *to whom all power has been given in heaven and in earth!*" Be assured that it affords me no pleasure or satisfaction to be able to collect such evidence of the idolatrous practices of any branch of the Christian Church; but I think it of the highest importance that the *truth* should be known and proclaimed, especially at a time like the present, when agents are busy in all quarters "beguiling unstable souls."

On a future occasion I will, if you permit me, consider the degree of worship given by the Romish Church to images.

I am, Sir, yours sincerely,
A LAYMAN

From the Church Advocate.

ECCLESIASTICUS.

THE book of Ecclesiasticus is, after the canonical Scriptures, the best specimen of Hebrew philosophy and morality left us, and perfectly pure from that Platonism which is so easily traced in the Wisdom of Solomon. Its intrinsic value is asserted by the Church in which it makes a part of the appointed readings. Men of sentiments, in other respects totally discordant, bear witness to its merits by their quotations from it. Among these are—Burke, Rousseau, and Marmontel, Jeremy Taylor and Bishop Butler. All these recognised in the son of Sirach the kindred qualities of wisdom and eloquence. The work is precious to a Jew, and ought to be at least equally so to a Christian, from some coincidences with the language of our Saviour, so striking as to give us reason to surmise that it may have been honored by his perusal. These coincidences follow, arranged in opposite columns. The reader is requested to read them in connection with the verses preceding and following each passage quoted.

Whatever becomes of my conjecture, I fearlessly hazard the assertion, that no one will regret repeated and attentive perusals of this book. In it, as in those of Solomon, "The fear of the LORD is the beginning of wisdom, it is its root; its branches are long life." The author impressively inculcates reliance on GOD, patience in adversity, the rules of prudence and humanity, of duty and affection, in civil and private life; those of filial, parental, and conjugal piety, of friendship, charity, and generosity; moderation in riches, as in all our enjoyments, devotional duties, those to the deceased, as well as those arising in the different stations of life; as also their comparative value, finely illustrated in a view of the limited faculties of the rustic or artisan, compared with those of the man of education. Closing, he proposes to celebrate the great, the wise, the eloquent, the liberal, the merciful, the lofty poet, the ingenious musician, those of whom the seed shall remain for ever, and whose glory shall not be blotted out; whose bodies are buried in peace, but whose name liveth for evermore. From this general exordium, he proceeds to the particular praise of each worthy, descends through them from Enoch to the son of Onias, and closes with a prayer, or rather thanksgiving, from which we learn that he had been endangered by calumny, the natural attendant of the tyranny he lived under; but had cause to bless that Providence which had enabled him to overcome it. Our hearts respond, though at the long interval of two thousand years, to the voice of a man to whose instructions we are deeply indebted, and we gratefully rejoice at his escape, even though certain that his wisdom and piety set him far above the malice of his enemies:—

Ch. iii. v. 50. Alms maketh an atonement for sins.	Luke xvi. 9. Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.
v. 5. Neither turn away thy face from a poor man.	Matt. v. 42. Give unto him that asketh thee, and from him that would borrow of thee turn not thou away.
10. So shalt thou be as the Son of the Most High.	45. That ye may be the children of your Father which is in heaven.
v. 1. Set not thy heart upon thy goods, and say not, I have enough for my life.	Luke xii. 12. A man's life consisteth not in the abundance of the things he possesseth.
xi. 19. Whereas he saith, I have found out, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave these things to others.	19. I will say to my soul, Soul thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.
24. Say not, I have enough, and possess many things, and what evil can come to me hereafter?	20. But GOD said unto him, Thou fool, this night thy soul shall be required of thee, then where shall those things be which thou hast provided?
xix. 21. If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.	Matt. xxi. 28. A man had two sons, and he came to the first, and said, Son, go work today in my vineyard. 29. He answered and said, I will not, but afterward he repented, and went.
viii. 5. Justify not thyself before the LORD.	See parable of the Pharisee and publican.
14. Make not much babbling when thou prayest.	Matt. vi. 7. When ye pray use not vain repetitions.
xxiii. 9. Accustom not thyself to swear, neither use thyself to the naming of the holy One. For as a servant that is continually beaten shall not be without a blue mark, so he that sweareth and nameth GOD continually, shall not be faultless.	v. 34. Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the LORD thine oaths. But I say unto you, Swear not at all.
xxiv. 21. They that eat me shall yet be hungry, and that drink me shall yet be thirsty.	John vi. 35. I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst. 51. I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever.
xxviii. Forgive thy neighbor the hurt that he hath done thee; so shall thy sins be forgiven when thou prayest. One man beareth hatred against another, and doth he seek pardon of the LORD? He showeth no mercy to a man that is like himself, and does he ask forgiveness of his own sins? If he that is but flesh nourish hatred, who will entreat for pardon of his sins?	Matt. vi. 14. If ye forgive men their trespasses your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Mark xi. 26. If ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
xxix. 1, 2. He that is merciful will lend unto his neighbor. Lend unto thy neighbor in time of need.	Matt. v. 42. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.
11. Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold. Shut up alms in thy store-houses, and it shall deliver thee from affliction.	Matt. vi. 20. Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

xxxv. 12. Compare this and the six next verses with Luke xxiii. 7. Parable of the widow and unjust judge.

Observe the Greek word *makrothumesas* used in both. See Geo. Campbell.

xiv. 8. The envious man hath a wicked eye. 10. A wicked eye envieth his bread, and he is a niggard at his own table. xxvi. 11. Watch ever an impudent eye. xxxi. 13. Remember that a wicked eye is an evil thing, and what is created more wicked than an eye? therefore it weepeth upon every occasion.	Matt. vi. 22. The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. 23. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

From the British Magazine.

SELECTIONS FROM EVELYN'S DIARY.

1688. 7 OCT.—Dr. Tenison preached at St. Martines, on 2 Tim. iii. 16, showing the Scripture to be our only rule of faith, and its perfection above all traditions. After which, neere 1000 devout persons partook of the communion. This sermon was chiefly occasioned by a Jesuite, who, in the masse-house, on the Sunday before, had disparaged the Scripture, and railed at our translation; which some present contradicting, they pulled him out of the pulpit, and treated him very coarsely, insomuch that it was like to create a greate disturbance in the citty. The late imprisoned bishops were now called to reconcile matters, and the Jesuites hard at worke to foment confusion among the Protestants by their usual tricks. A letter was sent to the Abp. of Canterbury, informing him from good hands of what was contriving by them; a paper of what the bishops advised his majesty was published. The bishops were injoined to prepare a form of prayer against the feared invasion; a pardon published. Souldiers and mariners daily pressed.

31 Oct.—My birth-day, being the 68th year of my age. O blessed LORD, grant that as I grow in yeares, so may I improve in grace! Be thou my protector this following year, and preserve me and mine from those dangers and greate confusions that threaten a sad revolution to this sinful nation! Defend thy Church, our holy religion, and just laws, disposing his majesty to listen to sober and healing counsels, that if it be thy blessed will, we may still enjoy that happy tranquillity which hitherto thou hast continued to us! Amen. Amen.

5 Nov.—The Abp. of Canterbury and some few of the other bishops and lords in London were sent for to Whitehall, and required to set forth their abhorrence of this invasion. They assured his majesty they had never invited any of the prince's party, or were in the least privy to it, and would be ready to show all testimonie of their loyalty; but as to a public declaration, being so few, they desired that his majesty would call the rest of their brethren and peeres, that they might consult what was fit to be don on this occasion, not thinking it right to publish any thing without them, and till they had themselves seen the prince's manifesto. In which it was pretended he was invited in by the lords spiritual and temporal. This did not please the king, so they departed.

1689. 21 Feb.—Dr. Burnet preached at St. James's, on the obligation to walke worthy of GOD's particular and signal deliverance of the nation and Church.

29 March.—The Archbp. of Canterbury and four[*] other bishops refusing to come to Parliament, it was deliberated whether they should incur premunire, but it was thought fit to let this fall, and be connived at, for feare of the people, to whom those prelates were very deare for the opposition they had given to Popery.

26 April.—A new oath was now fabricating for all the cleargy to take of obedience to the present government in abrogation of the former oaths of allegiance, which it is foreseene many of the bishops and others of the cleargy will not take. The penalty is to be the losse of their dignitie and spiritual preferment. This is thought to have been driven on by the Presbyterians, our new governors. GOD in mercy send us help, and direct the counsels to his glory and the good of his Church.

31 Oct.—My birth-day, being now 69 years old. Blessed Father, who hast prolonged my yeares to this great age, and given me to see so great and wonderfull revolutions, and preserved me admidst them to this moment, accept, I beseech thee, the continuance of my prayers and thankful acknowledgements, and grant me grace to be working out my salvation and redeeming the time, that thou mayest be glorified by me here, and my immortal soul saved whenever thou shall call for it to perpetuate thy praises to all eternity in that heavenly kingdom where there are no more changes or vicissitudes, but rest, and peace, and joy, and consummate felicity for ever. Grant this, O heavenly Father, for the sake of JESUS, thine only Son and our Saviour. Amen.

1691. 19 April.—The Archbishop of Canterbury, and Bishops of Ely, Bath and Wells, Peterboro', Gloucester, and the rest who would not take the oaths to King William, were now displaced, and in their room Dr. Tillotson, Dean of St. Paul's, was made archbishop, Patrick removed from Chichester to Ely, Cumberland to Gloucester.[†]

7 May.—I went to visit the Archbishop of Canterbury (Sancroft), yet at Lambeth. I found him alone, and discoursing of the times, especially of the new designed bishops; he told me that by no canon or divine law they could justifie the removing the present incumbents; that Dr. Beveridge, designed Bishop of Bath and Wells, came to ask his advice; that the archbishop told him, though he should give, he believed he would not take it; the doctor said he would; why, then, says the archbishop, when they come to aske, say Nolo, and say it from the heart; there's nothing easier than to resolve yourselfe what is to be don in the case. The doctor seemed to deliberate; what he will do I know not, but Bishop Ken, who is to be put out, is exceedingly beloved in his diocesse, and if he and the rest should insist on it, and plead their interest as freeholders, 'tis believed there would be difficulty in their case, and it may indanger a schisme and much disturbance, so as wise men thinke it had been better to have let them alone, than to have proceeded with this rigour to turne them out for refusing to sweare against their consciences. I asked, at parting, when his grace removed; he said he had not yet received any summons, but I found the house altogether disfurnished, and his books packing up.

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[*] Burnet names only three besides the archbishop, viz., Thomas, of Worcester; Luke, of Chichester; Ken, of Bath and Wells. He says, that at the first landing of the prince, these declared heartily for him, and advised all to go to him, but went with great haste into the notions of a regent. After this, he changed his mind, came to town, with an intent to take the oaths, but again changed, and never did take them.—Burnet's Own Times, vol. ii. p. 6.

[†] A mistake; Dr. Edward Fowler was made Bishop of Gloucester, in the place of Dr. Robert Frampton, deprived for not taking the oaths.

RELIGIOUS SOUVENIR FOR 1838.

VAN NOSTRAND & DWIGHT, No. 146 Nassau-street, beg leave to announce that they have made arrangements for the publication of the Religious Souvenir and Christian Keepsake for 1838, and they have the pleasure of stating that they have engaged the services of Mrs. L. H. Sigourney, as editor. Mrs. Sigourney's name will be sufficient warrant to the public, that the literary character of the work will be of the highest order, and the publishers pledge themselves that the typography and embellishments shall not be surpassed by any thing in this country.

PROTESTANT EPISCOPAL PRESS, PRINT.